

ZION'S HERALD

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WINTHROP METHODIST EPISCOPAL CHURCH.

We gave an account of the dedication of the Winthrop Church, last week. The accompanying engraving represents it. This church is one of the proofs of the old wisdom, not yet departed from us, which made us go out into unoccupied districts and preach the glad tidings. This neglected spot, thrust out into the sea, was visited by the itinerant. The school-house, a little, old, brown affair, echoed to his voice a class and Church were organized, preaching by gift and by chance continued for some time, a chapel was built, Bro. Sutherland, and others, labored here as local preachers, the few fishermen and farmers were increased by Boston merchants seeking a summer home, and thus, by slow degrees, the hamlet and congregation were built up. The pretty church replaces the tiny chapel, which replaced the old school-house. Mr. S. J. F. Thayer is the architect, and has given about as pretty a thing for the money as one not often sees.

This village is called, properly, Winthrop, as the first governor had a farm here, which is yet in the possession of his family. It could also have been called Sturgis, as this family belongs here, the representative of it in Baring Brothers, belonging to this spot. Geo. B. Emerson, LL. D., Gen. Bartlett, the youngest and ablest of the Massachusetts generals during the war, and other celebrities, make this place their home. Rev. Mr. Nutter had much to do in getting up the new church, as well as those mentioned last week, and Rev. Mr. Richardson, the present pastor, fills up that which remaineth behind of his predecessor's labors.

The Society will flourish more and more, as the place is rapidly growing, and their new church may yet become too strait for them. May that soon be. The following is a description of the church:—

Entire length, 72 feet, and width, 52. Spire, about 90 feet. The windows of the audience-room and tower are of flock and stained glass. The audience-room is finished to the rafters and ridge, the tressel-work being exposed. The frescoing is in excellent taste, not elaborate, but lively, and very neat. The painting is well done, and in perfect harmony with the fresco colors. The pulpit, altar, and pews are of chestnut and black walnut. Ventilation is secured by cold air registers in the audience-room floor and conductors leading under the furnaces below, and also by hinged windows in the roof. There are sixty-eight pews, neatly cushioned in drab, and seating about six persons each. The entire floor is carpeted in red and wood colors. The auditorium is lighted by two chandeliers, and four double bracket burners on the corners of the recesses at each end. The organ is placed on the left of the pulpit. In the basement is a fine vestry, with a ladies' parlor, two class-rooms, a library, and a coal-room, all of which are entirely above ground, and for comfort and convenience not often excelled. The vestry is furnished with a movable platform, table, and chairs, substantial seats, one of Smith's organs, and two of Walker's furnaces, encased in galvanized iron. Wide, rolling doors separate the vestry and parlor. Externally the house is painted in light brown colors, the trimmings being a shade or two darker. The building is protected from lightning by the Cleveland Company's rods, the gift of George B. Emerson, LL. D. The tower contains a splendid bell, made by Blake & Hooper, weighing nearly 1,400 lbs., and of excellent tone.

READER, DO YOU PRAY?—How often do you pour out your heart's desire to God in humble, grateful prayer? Do you begin the day in supplicating the mercy and guidance of Heaven, and does the close of evening find you communing with God in this delightful exercise?

Are you a Christian? you will love the closet—the place of private devotion; you will love the company of the disciples assembled for social worship; you will love the habitation of God's house, and visit the temple in the spirit of prayer. That spirit comes not unsought, it abides not in the careless heart.

Are you a parent? You will love to gather your household around you for the morning and evening sacrifice of prayer and praise. Like Abraham, you will

in a few years. England has done it already, and is now starving from over production. Less hours and steadier work, is a necessity of humanity.

The father of the anniversaries is the Convention of Congregational ministers. It is over two hundred years old, and was organized at the time the Governor was inaugurated and the General Court convened. It is now so old that it hardly lives, and is utterly unknown of its many children and grandchildren, good and bad. It still lives to divide a few dollars among the worn-out preachers, left it by wills in ancient times. If it would raise collections in all churches, it would raise itself from its lethargy. It is the only bond that unites the two branches of the family. It is proposed to dissolve it. It is time.

A statue of Morse, the inventor of the Telegraph, was erected in New York Central Park, the 11th inst. Gov. Claflin unveiled it, Gov. Hoffman, Dr. Loring, and Wm. C. Bryant made addresses. The veteran telegraphist also spoke of his trials and triumphs. Telegrams flew to him from all the land, most of them thankful to God for His great favor. The wonder of the age is this discovery, we may truly call it. It is far greater than the battles of generals or government of kings. Napoleon will be forgotten, and Bismarck as though he had never been, but Morse will be remembered to all generations.

We did not intend last week to imply that Dr. Lanahan was crazy. We have never reflected on either Agent, present or past, and that word might have been thus misconstrued. We only meant to say, that if, as some charged, he was thus affected, he was undoubtedly honest. We have never seen reason to doubt his sanity or sincerity any more than that of his associate. Nor have we expressed an opinion on the merits of the case. We have none to express. Only a proper court can do that, and the only court that has sat upon it has divided in its opinions. A new court is now summoned. We trust it will be open, thorough, and conclusive in its action.

New Hampshire has elected a Democratic Governor. This was proper, as he had the largest number of votes. This result is attributed to jealousies among Republican leaders, who disliked to accept as a Governor a man of the people, the rum-element, that hated a strong Prohibitionist, and the money, city, and railroad power, which controls New Hampshire almost as completely as the Spragues or Brown, and Ives do Rhode Island. A State of mountains and farms is ruled by railroads and factories. Gov. Weston is a young man of excellent character. He will rule wisely in all but Prohibition, and may be better than we fear in that duty.

Dr. Ide, who taught his negro brother to water his horses by driving them in over their heads, has discovered a dreadful deed, even twelve Baptist doctors of divinity endorsing infant baptism, since they approve a hymn-book which has in it a hymn that is to be used at that ordinance. It is a sweet hymn, praying Jesus to seal with His regenerative grace the child they are now baptizing. The doctor's horses get in all over at this event. What will happen? We trust he will not drive his horses too fast. Let the hymn be used as appointed. It will do all his people good, and their children also.

have the family alter wherever you reside, and will call on the name of the Lord.

Are you a sinner, unrenewed in heart? Then you restrain prayer before God. Think on Calvary. Why suffers and expires the Son of God? Look into your heart—see its depravity. Consider your life of forgetfulness of God, of rebellion against Jehovah, and learn the cause of the death of Christ. He suffered for sins, the just for the unjust, that He might bring us to God. He suffered death for you. Burdened with guilt, broken in heart, will you not pray, "God be merciful to me a sinner?"

The *Congregationalist* says, there is difference between mind labor and hand labor, as a reason why bankers and merchants should work six hours and artisans ten, there is often as much mind labor in an artisan's hand-craft as in a banker's brain-craft, albeit the latter may be the more crafty. And if there were not, his hand-labor is as laborious, and is relieved by no such luxuries as surround the capitalist. Will *The Congregationalist* tell us how it is possible, with the present productiveness of our machinery, to keep the labor of the world steadily engaged at the present hours of toil? Maintained at full force, it would deluge the world



Original and Selected Papers.

"LORD, I BELIEVE."

Dear Lord, with sadness thou dost see
The signs I lay at Thy dear feet;
Yet only to Thy pitying heart
Dare I the record to repeat.

'Tis not because Thou art my God
That I to thee my burdens bear;
But tis Thy sweet humanity
That draws me to Thy side in prayer.

And yet my heart I could not bare
To human eyes as unto Thine;
Strange contradiction, for I would
Not seek Thee, wert Thou not divine.

Softly Thy hand has folded down
The leaves that hide my sin and shame;
But, on the resurrection morn—
O! shall I shrink to hear my name?

"Lord, I believe;" on this alone
My soul in weakness shall abide;
And when the day of trial comes,
I'll hide me in Thy bleeding side.

Mrs. S. J. L. SOUTHER.

A CHAPTER FROM AN "ITINERANT'S" MEMORY.
BY REV. C. C. MASON.

Early ministerial life in Maine is a subject I wish some of my brethren who have been in the ministry a score or more of years would write upon. Every year some pass from the itinerant ranks to the superannuated, or are transferred to a higher and more glorious sphere, while the Church below are losing much which they might give us from their experience of years which the younger members of Conference cannot know by passing through similar scenes, for time and scenes have changed, and circuits in the Maine Conference are not in 1869 what they were in 1839.

Fathers Taylor, Heath, Lewis, Whittle, Hutchinson, Streeter, Wentworth, Bailey, Munger, and others whom I cannot remember, have gone, leaving us little or nothing of their early experience in the itinerancy, while others are increasing in years full of labor and toil, joy, and salvation, but yet keeping it all in their own memories, which, if given to the Church, through the columns of the HERALD, would not only add to the interest of that popular quarto, but would be valuable to weave into future history. How many pages of thrilling interest might be given by brethren who have seen and experienced what they would write, such as Bros. Webber, Morse, Sanderson, Robinson, Burnham, Copeland, Richmond, Randall, Fuller, Allen, of camp-meeting fame, and others, younger in years, might add a lesson or two to check the flight of expectation in some, and thus cheat disappointment of its pain; for to him who readeth, and findeth in the features of another his own complexion, experience becomes a profitable schoolmaster. But as ministers should practice as well as preach, I will, as the Dutchman says, give you, "foremost, some of mine experience."

Nearly thirty years have come and gone since I was admitted into the ranks of the Methodist itinerancy in Maine. My first circuit was no sinecure, for it required faith and toil, prayer and fasting, and as I was the junior preacher, and unmarried, I came in for a pretty liberal share of the toil and fasting.

I well remember the morning when my senior took me to a high hill in order to give me a bird's-eye view of our field of labor; he directed my gaze northward to four different towns, eastward to two more, westward to two, and then around upon the town in which we then were, making eight towns, in which were twenty-one appointments, and to reach them, five rivers were to be ferried or forded; and here we marked out the plan for the fall campaign, as it was then early August, just two weeks since the session of Conference. My allotment was to travel and preach, visit and counsel, attend class and prayer-meetings, or preach five evenings out of seven. This was the requirement of the circuit, while discipline demanded the reading of ten books, 12mo., consecutively and carefully through once, and then study those parts of them which relate to the subjects in connection with which they are named, also to read the Bible through in connection with Horne's Introduction; consulting on all difficult passages Benson's Commentary and Wesley's Notes, writing in a blank book all striking proof-texts, and illustrative facts, and texts suitable to preach from, also to read the Discipline and Reformed Pastor, and write and preserve a plan of every sermon I preach, carefully noting its subject, text, introduction, division, arguments, illustrative proof-texts and conclusion; also compose and write an essay every quarter, four during the year, which are to be presented at the next Conference for examination in reference to orthography, grammatical construction, punctuation, and doctrine. This, then, was my work, physically, intellectu-

ally and spiritually, and at it I went in the strength of the Lord. I traveled on horseback, and at the end of two months and two days came our first Quarterly Meeting, and also the Presiding Elder. In the Quarterly Conference I made my first pastoral report, which was that I had rode three hundred and sixty-eight miles, visited one hundred and seventy-two families, attended three funerals, and tried to preach forty-four times, besides prayer and class-meetings, of which I have no memoranda; and for my share of the quarterage as junior, I had received three pairs of woolen hose, one pair of striped mittens, and seven and sixpence in cash. The Presiding Elder asked me if I had clothing sufficient for the winter. I told him I could get more as it became necessary. Well, he said, "the people would feed me if I was faithful, and so I would fare well enough."

But I am too prolix to suit so short an editor as your own dear self, so I will try and stop; but let me first briefly give the sum total of that year's itinerant life, which was the conversion of over three hundred persons. Two hundred and forty-seven united themselves with our different classes; and we returned to Conference four hundred and sixty members in society. Only three charges in the whole six districts of Conference outnumbered us, namely, Portland, Durham, and Unity.

I rode on my circuit two thousand five hundred and sixty-six miles, preached one hundred and sixty-nine sermons, besides Sunday-school, Temperance and Anti-slavery addresses, prayer and class-meetings, and the sum total of my receipts in this world's goods was sixty-seven dollars; but my spiritual and intellectual acquisitions cannot be counted. I had some hard times, have had since, but under an humbling sense of my deficiencies, and a faint appreciation of all God's mercies unto me and mine, with a knowledge of the crosses, losses, privations and mortifications incident to a Methodist minister's life, were I now twenty-five years of age, and in the enjoyment of a salary of fifteen hundred dollars per year, and God should call me to the honor of being an ambassador for Christ, with all my heart, might and strength, I would at once obey the call.

NEW BISHOPS.

BY REV. W. F. MALLALIEU.

Whether or not there shall be any constitutional change in the tenure of the office, or the term of service of our Bishops, it is clear that there ought to be a larger increase to the present number. It does not follow that because it is an excellent thing to have a few Bishops, it would be proportionately for the advantage of the Church to have a great many. But there can be no doubt that the success of the Church would be greatly promoted, if we had, at least, fifteen active, efficient men on the Board of Bishops. It can scarcely be considered good economy of the Church to lay so much work upon the Bishops, that they die prematurely on account of excessive service. The three eminent and holy men we have so recently lost, including the three youngest, and most recently elected Bishops, is certainly a voice of warning to the Church.

Our work is world-wide, and there is no reason why it should not for the present, maintain its cosmopolitan character. The labor of years, in China and India, is just beginning to tell, and the coming together of men, the contraction of the earth, more marked and marvelous than any the geologic page records, make the fact of universal brotherhood a more palpable reality than it has ever been before, while our Presiding Eldership, if rightly developed (and certainly the possibilities of this office have not yet been reached) will afford all that a resident episcopate has not accomplished, we want an independent, itinerant Board of Bishops, whose sphere of activities shall only be bounded by the limits of the habitable globe. Such a body of men, untiring, diligent, watchful, and aggressive, would be the source of mighty influences, well calculated to bless the whole family of man. It ought to embrace men, some of whom can converse, in their own tongue, with the natives of most, if not all, the lands where we have planted our missions, especially the German, and the other modern languages of Europe; it ought to embrace men, who are abreast of the times in regard to the great questions which demand an immediate and honest solution; it ought to embrace men who have spent most of the years of their ministerial life in the active pastorate of the Church, one great fault of the past being that the way to the bishopric has been in some other path than the regular work, a practice that ought to be avoided, as far as possible, for a great variety of reasons of vital importance; and finally, among the fifteen, there ought to be two, perhaps three, of African descent. There are indications which point to this, as the only immediately feasible method of dealing a crushing and final blow to the inhuman spirit of caste, which still lingers in the minds of many good men. With 120,000 members now in the South, we

may easily quadruple that number within the next five years, if we can rise to the performance of an act of simple justice, to which we are encouraged by the argument of expediency. The State leads the Church in this matter; and while men of color, men who once were slaves, are sent to Congress, and elected to high positions, it is certainly time that the Church were wise to do justly, and love mercy, and walk humbly with her God, gaining at once a sublime mastery over herself, and an immeasurable victory for the cause of Christ.

REPORT OF EAST MAINE CONFERENCE—BENEVOLENT OPERATIONS.

An important epoch in the history of Christian beneficence has been reached by the Church. Immense importance attaches to her present attitude, and especially to the attitude of her ministers. The claims upon religious liberality are larger, more numerous, and more urgent than ever before. The ability to meet these demands exceeds that of any previous period. But while calls are loud, and means are ample, conflicting claims are also constantly urged. The scale of personal and family outlay now current is sufficient, in the case of most persons, to absorb their entire income. And this rate of expenditure is constantly increasing. To arrest this diversion of surplus means, the claims of God upon earthly possessions must be strongly asserted and vigorously enforced.

The significance of the above facts is intensified by the present state of religious experience in this country. A revival is in progress in the Church. A movement for a higher religious life is advancing in waves of salvation. But the value and permanence of this work will largely depend upon one single condition, namely: whether personal consecration shall include property consecration. The time has gone by when, in this country and in the Methodist Episcopal Church, a man can omit his estate from the inventory of what he dedicates to God. Such omission must make an offering incomplete, unsightly, and unacceptable.

To insure complete consecrations, the Church must inculcate broad and Scriptural views of beneficence. She must do this though her own members fail, for a time, to observe, or even to apprehend them. In order to this, the distinction between benevolence and beneficence, between kind feeling and actual giving, must be made plain. To bid the suffering "be warmed and filled," may be very benevolent, but unless relief is given, "what doth it profit?"

Nor must justice be mistaken for liberality. To support, for one's self and one's dependents, the institutions of government, of education, and of religion, is no more charity than buying farms, or building houses for ourselves and our families is charity. No investments pay so well as the moneys expended for upholding and improving society.

Christians are urged to tithe their incomes, and to devote one tenth to the cause of God and of humanity. This is an important step, and in the right direction. Its general adoption would double, probably quadruple, religious and moral revenue. But tithing income only indicates approach towards, and not arrival at, her true position. For we must not mistake Jewish tithing for Christian giving—the law of Moses for the rule of Christ. The Old Testament system is unsuited to New Testament conditions. A Jew paid tithes only on the products of his grounds, and the increase of his cattle. Mining, manufactures and commerce seem not to have been included. But these are now leading and lucrative industrial pursuits.

Besides, Christ did not renege, nor his Apostles enforce the law of tithes. Nor can we see why they should. Christianity is, in its doctrines, its morals, and its institutions, an expansion of Judaism. But to adopt, under the Gospel, the giving of a tenth, is not to expand Judaism. It is rather to contract it. Such a course would be like accepting circumcision in the place of baptism, or substituting for Christian worship the rites of the Temple or the services of the Synagogue. It is time for the Church to lay by the garments of her childhood. John Baptist equaled in "theocratic development and dignity" the greatest man that had lived before him. But he that is least in the kingdom of heaven is greater than John. The Christian man of the 19th century should reach high moral stature. He should long since have outgrown the spiritual childhood that attaches undue value to money.

And if the divinely-appointed usages of Judaism are but imperfectly suited to this age, then certain modern customs for raising religious revenue should be promptly rejected. Fairs and festivals now furnish funds for many important enterprises. These movements impose upon a few persons much severe and thankless toil. The manner of conducting them is often open to just criticism. Their income is as unreliable as their success is uncertain. All these evils

are, however, only incidental, and may be remedied. But if they were all abated, the usages in question would still be objectionable. 1. *They miseducate.* The design in adopting them is to sustain most valuable institutions without paying; and to practice liberality without giving. They are not simply a sacrifice that costs nothing, but a single outlay that returns a double benefit. Such morality is not approved by the ethics of either Testament. 2. *These methods are not effective.* They do not now meet the world's wants; still less will they supply its future demands. Constantly enlarging operations will require steadily increasing expenditures. To raise these vast sums, that will meet the heavy prospective outlay, the Church must employ stupendous and reliable machinery. Many of the appliances now in use must be laid by. Like feeble and irregular mechanism, they cannot be made to do the world's hard work. Appropriate and Scriptural agencies must soon supersede them. Would that Methodism might lead in effecting the indispensable and inevitable reform!

Resolved, 1. That the law of Christianity is to "Give," to "freely give," hoping for nothing again as an earthly equivalent.

Resolved, 2. That the method of Christianity is to lay by in store, according as God hath prospered, and to disburse the same as wise and faithful stewards.

Resolved, 3. That such giving is more blessed than receiving; that it operates as a means of grace on earth, and also lays up a treasure in heaven.

THE SAINTLY SNAKES.

Reverentially inscribed to the late J. Bludso, esq.

BY JAMES REDPATH.

What Paul wrapt in a vision,

With scaleless eyes had seen,

The Jews held in derision:

That there was naught unclean;

That ass and prophet were alike His own,
Who fired the poet's glowing soul, and formed the insensate stone.

And now with fresh prevision,

Our young apostles preach

That coming days elysian

A broader creed must teach;

That saint and reptile are alike in kind,
And eyes that see not both are peers, with godless pride are blind!

"DYING WITHOUT DEATH."

A writer for *Appleton's Journal* gives a number of impressive incidents of spiritual light and holy triumph at the hour of death:—

Titelmann was a brutal persecutor of the followers of the German reformers. "The martyrology of the provinces," says Motley, in his "Dutch Republic," "reeks with his murders." He burned men for idle words or suspected thoughts; he rarely waited, according to his frank confession, for deeds. Among his victims were Robert Ogier and his family, of Ryssel, in Flanders, whom he accused of heresy, on account of his neglecting to attend mass. The whole family were condemned to be burned at the stake. Ogier had a son, a mere boy, remarkable for his piety, amiable disposition, and for his intelligence. "O, God," prayed the boy, when they had fastened him to the stake, "eternal Father, accept the sacrifice of our lives in the name of Thy beloved Son!"

"Thou liest, scoundrel!" said a monk, who was lighting the fagots. "God is not your Father; ye are the Devil's children. The flames arose, and the boy looked heavenward. "Look, my father!" he exclaimed, in a voice of transport; "all heaven is opening, and I see ten hundred thousand angels rejoicing over us. Let us be glad, for we are dying for the truth!"

The protomartyr beheld God's glory, and died, and in all ages have there been those who have supposed that they saw celestial visions at the parting hour. "The celestial city," said Payson, "is full in my view." "This is heaven begun," said Thomas Scott. "I breathe the air of heaven," said Stephen Gano. "I have been," said Walker, of Truro, "upon the wings of the cherubim." "Christ—angels—beautiful—delightful!" were the last words of Dr. Hope. "I not only feel the climate, but I breathe the ambrosial air of heaven," said H. S. Golding, "and I shall soon enjoy the company." "I see things that are unutterable," said Rev. Mr. Holland. "I see the New Jerusalem," said Norman Smith. "They praise Him! they praise Him! What glory! the angels are waiting for me!" said Dr. Bateman. "O, those rays of glory!" said Mrs. Clarkson. "O, the greatness of the glory that is revealed to me!" said Lady Hastings. "Do you see," said Edmund Auger, "that blessed assembly who await my arrival? Do you hear that sweet music with which holy men invite me, that I may henceforth be a partaker of their happiness? How delightful it is to be in the society of blessed spirits! Let us go! We must go! Let me go!"

THE BLOOD OF JESUS.

The most recollected saint, and the most thoughtful theologian, do what they will, live in the world all day without being able to realize how much, and in what ways, they are indebted to God, receiving from Him, living upon Him, using Him, and immersed in Him, nor how indispensable He is to us. So it is in the spiritual world with Jesus. It is a wonder that He ever came among us. Yet He is simply indispensable to us. We could in no wise do without Him. We

want Him at every turn, at every moment. It is the wisdom of life, as well as its joy, to be always feeling this great need of Jesus. A true Christian feels that he could no more live for an hour without Jesus than he could live for an hour without air, or under the water. There is something delightful in this sense of utter dependence upon Jesus. It is our only rest, our only liberty in the world. It is the bondage of our imperfection, that we cannot be directly and actually thinking of Jesus all day and all night, yet it is astonishing how near we may come to this. Our very sleep at last becomes subject to the thought of Jesus, and saturated with it. It is part of the gladness of growing older, not only that we are thereby drawing nearer to our first sight of Him, but that we feel our dependence upon Him more and more. We have learned more about Him. We have had a longer and more varied experience of Him. Our love for Him has become more of a passion, which, by a little effort, promises, at some not very distant day, to be dominant and supreme. The love of Jesus never can be an un-growing love. It must grow, if it does not die out. In our physical life, as we grow older, we become more sensible to cold and wind, to changes of place, and to alterations of the weather. So, as we grow older in our spiritual life, we become more sensitive to the presence of Jesus, to the necessity of Him, and to His indispensable sweetness. A constantly increasing sensible love of our dearest Lord is the safest mark of our growth in holiness, and the most tranquilizing prophecy of our real perseverance.

"ARE YOU FULL?"

Two Christian men were conversing at the table. One of them was bearing witness to the blessedness of a holy life, and the other, who had long been a laborer in the Christian work, was speaking of the impossibility of his ever attaining to such a state of blessing and rest. When he had finished his objections, the other turned, and fixing his eyes on him, said,

"Brother, you are a little vessel, but are you full? Are you full?"

The question went to the doubter's heart, and he found no rest till he sought "the fullness of the blessing of the gospel of Christ."

Christian reader, here is a question for you. It is not as to your knowledge, or capacity; your capabilities, or talents; it is not "How large is the vessel?" "Is it full?" Is your joy full? Are you but filled with the Spirit? Are you "full of the Holy Ghost and of faith?"

A cup, though very small, may be full. And it matters not how little, or how weak, or how feeble a Christian is, if he is only full. And if he is full to-day, he may be full to-morrow; for while God enlarges his heart to praise his name, he will also increase the tide of blessing to fill the renewed soul.

It is for us to inquire to-day, Are we doing all that God requires, and receiving all that is ready to impart? Are we living up to the full measure of to-day's duties, and to-day's privileges?

The great question of salvation is to be settled here. It should not be left till hereafter. We are to be saved now. "To-day is the day of salvation;" and if we are saved to-day, we shall be saved in death, judgment, and eternity. — *The Christian.*

THE VICARIOUS ATONEMENT.

Starr King, one of the most eloquent champions of the Socinians, paid the following glowing tribute to the doctrine of the vicarious atonement:—

"It is ennobled by the holiest memories, as it has been consecrated by the loftiest talent of Christendom. It fired the fierce eloquence of Tertullian in the early Church, and gushed in honeyed periods from the lips of Chrysostom; it enlisted the life-long zeal of Athanasius to keep it pure; the sublimity of it fired every power, and commanded all the resources of the mighty soul of Augustine; the learning of Jerome and the energy of Ambrose were committed to its defense; it was the text for the subtle eye and analytic thought of Aquinas; it was the pillar of Luther's soul, toiling for man; it was shapen into intellectual proportions and systematic symmetry by the iron logic of Calvin; it inspired the beautiful humility of Fenelon; fostered the devotion and self-sacrifice of Oberlin; flowed like molten metal into the rigid forms of Edwards' intellect, and kindled the deep and steady rapture of Wesley's heart. . . . All the great enterprises of Christian history have been born from the influence, immediate or remote, which this vicarious theory of redemption has exercised upon the mind and heart of humanity."

AN ANGEL IN THE STONE.—It is related of Michael Angelo, that while walking with some friends through an obscure street in the city of Florence, he discovered a fine block of marble lying neglected in a yard, and half buried in dirt and rubbish. Regardless of his holiday attire, he at once fell to work upon it, clearing away its filth, and striving to lift it from the slime and mire in which it lay. His companions asked him, in astonishment, what he was doing, and what he wanted with that worthless piece of rock?

"O, there's an angel in the stone," was the answer, "and I must get it out."

He had it removed to his studio, and, with patient toil with mallet and chisel, he let the angel out. What to others was but a rude, unsightly mass of stone, to his educated eye was the buried glory of art. A mason would have put it into a stone wall; a cartman would have used it for filling in, or to grade the streets; but Angelo transformed it into a gem of art, and gave it value for ages to come.

What possibilities of virtue and usefulness may not a good man see in a child? Do we know how to get the angel out? Are our children to be only for filling in?

"LO! IT IS I."

When power divine, in mortal form,
Hushed with a word the raging storm,
In soothing accents Jesus said,
"Lo! it is I, be not afraid."

Blest be the voice that breathes from heaven,
To every heart in sunder riven,
When love, and joy, and hope are fled,—
"Lo! it is I, be not afraid."

God calms the tumult and the storm;
He rules the seraph, and the worm!
No creature is by Him forgot,
Of those who know, or know him not.

And when the last dread hour shall come,
While shuddering Nature waits her doom,
This voice shall call the pious dead,—
"Lo! it is I, be not afraid."

SIR J. E. SMITH.

LITTLE SINS.—There are two ways of coming down from the top of a church steeple—one is to jump down, and the other is to come down by the steps; but both will lead you to the bottom. So also there are two ways of going to hell: one is to walk into it with your eyes open—few people do that—the other is to go down by the steps of *little sins*, and that way, I fear, is only too common. Put up with a few little sins, and you will soon want a few more; even a heathen could say, "Who was content with only one sin?"—and your course will be regularly worse every day. Well did Jeremy Taylor describe the progress of sin in man: "First it startles him, then it becomes pleasing, then easy, then delightful, then frequent, then habitual, then confirmed. Then the man is impatient, then obstinate, and then he is damned." Reader! the devil only wants to get the wedge of a little allowed sin into your heart, and you will soon be all his own. Never play with the fire—never trifle with little sins.

LUTHER'S TWO MIRACLES.—On the 5th of August, 1530, an awful crisis for the Reformation, when the firmest seemed to swerve, and the boldest to tremble, Luther wrote thus to Chancellor Bruch: "I have recently witnessed two miracles. This is the first: As I was at my window, I saw the stars and the sky, and that vast magnificent firmament in which the Lord has placed them. I could nowhere discover the columns on which the Master has supported this immense vault, and yet the heavens did not fall.

"And here is the second: I beheld thick clouds hanging above us like a vast sea. I could neither perceive ground on which they reposed, nor cords by which they were suspended; and yet they did not fall upon us, but saluted us rapidly, and fled away."

These miracles, as Luther called them, filled him with unconquerable trust and joy in God. Well they might. So may they us. We see them wrought before us every night and every day.

Dr. Thomas Hume, in company with a friend, walked to the office of one of the morning newspapers, where the doctor silently placed upon the counter an announcement of the death of some friend, together with five shillings, the usual charge for the insertion of such advertisements. The clerk glanced at the paper, tossed it on one side, and said, gruffly, "Seven and six!"

"I have frequently," replied Hume, "had occasion to publish these simple notices, and I have never before been charged more than five shillings."

"Simple!" repeated the clerk, without looking up, "he's universally beloved, and deeply regretted! Seven and six."

Hume produced the additional half-crown, and laid it deliberately by the others, observing as he did so, with the same solemnity of tone he had used throughout, "Congratulate yourself, sir, that this is an expense which your executors will never be put to."

OUT OF THE EATER CAME FORTH MEAT.—Near Sacramento, at the base of a certain hill, there lay for years an immense boulder provokingly in the way of every team that ascended or descended. It was almost impossible to avoid it, and frequent collisions with it awoke many a profane ejaculation. At last a teamster, more angry than usual, undertook to turn it over and out of the way. This cost him much labor, but lo! when overturned, just beneath it was a large and valuable nugget of gold. Many a trial and hindrance in life, if we would take the pains to overcome it, would leave us all the richer for the effort. We must slay the lion if we would afterward find the nest of honey there. Every temptation is but one more opportunity to triumph. Cares and troubles are but clouds and storms that may lend a richer hue to the serenity that will follow. Out of the alembic should always be distilled purity. It is possible to extort some good from every evil, some joy from all our woes, some gain from every loss, and to make flowers of immortality bloom upon the grave itself. Pity it is, then, to have it otherwise. — *Northwestern Christian Advocate.*

A good story is told of the former Miss Lane while she was the charming mistress of the Executive Mansion. A photographer in New York presented her with an album, superbly bound, containing forty-two different views of Miss Lane. Jones remarked, on seeing it one day, that it was the most Miss-a-Lane-ous book he had ever seen. — *Capital.*

Be civil to the great, but imitate the good.

For the Children.

FROM MY NURSERY.

[FORTY-SIX YEARS AGO.]
BY JULIA WARD HOWE.

When I was a little child,
Said my passionate nurse, and wild:
"Wash you, children, clean and white;
God may call you any night."

Close my tender brother clung,
While I said with doubtful tongue:
"No, we cannot die so soon;
For you told, the other noon,
Of those months in order fine
That should make the earth divine,
I're not seen, scarce five years old,
Months like those of which you told."

Softly, then, the woman's hand
Loosed my frock from silken band,
Tender smoothed the fiery head,
Often shamed for ringlets red.
Somewhat gently did she say:
"Child, those months are every day."

Still, methinks, I wait in fear,
For that wonder-glorious year—
For a spring without a storm,
Summer honeydewed and warm,
Autumn of robust strength,
Winter piled in crystal length.

I will wash me clean and white;
God may call me any night.
I must tell him when I go
His great year is yet to know—

Year when workings of the race
Shall match Creation's dial face;
Each hour be born of music's chime,
And Truth eternal told in Time.

SPRING WORK.

BY ANNA WARNER.

"He that observeth the wind, shall not sow."

As the days passed, and still no sign of Jemmy Lucas, Mrs. Bingham was much surprised; and at last she volunteered to go in search of him herself, and perhaps bring him back with her to his new home. For Mr. Graves had set his foot down upon one square inch of ground—his wife should not go near Vinegar Hill.

"Shan't do it, 'Lizy," he said,—"not with nobody, and not 'thout nobody. They kin find enough ugly folks about the village that'll answer."

"Ugly folks aint always the best for the purpose," ventured Mrs. Graves.

"Mebbe not," said the farmer, "but the one partic'lar pretty cretur as belongs t' me, I'll keep. So that's settled. And when it is, there aint no use talkin'."

Mrs. Graves knew that, by old experience! With a sigh she took her name from the visiting band of workers, and with another gave up the pleasant thought of seeing Jemmy's first glow of delight; and then set herself to making as many preparations for him as if he had been a young prince. Skillful in contrivance, handy in work, swift and dexterous in everything of which her fingers took hold, what did not the farmer's wife do in that week! Old pantaloons were brought out and cut down and made over; neat jackets emerged from the skirts of old coats; and little checked shirts, and little white collars grew and multiplied and kept pace with the socks that were knit in the twilight and the odd minutes of waiting. Mrs. Graves had hardly been so happy in her life. But like a wise little woman she kept it all to herself; wrought at her manufactures when her husband was a-field, and hid her work-basket in the closet, and her scraps of song in her heart, when he was coming home. But you can't hide everything, always.

"Have done runnin' up-stairs, will ye 'Lizy?" said Farmer Graves one night. "What's to pay? Didn't smell fire, did ye?"

"No," said Mrs. Graves, with slight hesitation. "O no, Ahab,—of course I didn't smell fire!"

"What then?" said Mr. Graves, helping himself to butter. Somebody give ye a new pair o' feet, and you're a tryin' of 'em on?"

Mrs. Graves laughed a little nervously, but answered no.

"Like to want 'em, at this rate," said the farmer. "What ye got up-stairs? Let's hear."

"Nothing,—no," said Mrs. Graves, again hesitating a little. "I only—I just thought, Ahab—I'd run up, you know, and see how the room felt."

"See how the room felt!" repeated Mr. Graves. "Taint took sick, is it? Which room, of all things? Used t' have more'n one in the house."

"I mean—Jemmy's room," said Mrs. Graves. "That is—the room where we're going to put Jemmy."

Mr. Graves returned to his supper with an air. "Might ha' knowed it," he said. "A boy as has slep' out o' doors half his life, likely, and she's been up a matter o' three times this livin' night to see how the room felt. And him not even there."

"Twice, Ahab, only twice," said Mrs. Graves, with a blush.

"Twice too often," said Mr. Graves, drowning part of his disapproval in his tea.

"Well now, Ahab," began Mrs. Graves.

"What's up?" said the farmer, handing his cup to be refilled. "Out with it, 'Lizy! take 'em in order. What comes next?"

But instead of other reply, Mrs. Graves set down the empty cut, and darting away to her closet brought thence the basket—not of unfinished but of finished things. This she held up before her husband, kneeling then at his side, without a word.

"In the name o' wonder!" ejaculated the astonished farmer. "Why 'Lizy!"

The truth began to dawn upon him. Glancing at his wife's face, so full and trembling and glad, Mr. Graves turned over the contents of the basket with bewildered fingers. The pretty shirts and collars and socks, the neat little outfit for Jemmy Lucas which yet had cost nothing but her own work, and which had plainly been such a labor of joy as well as love;—if as Ruskin says, the thought is the thing in a picture, then was that basket a masterpiece! The farmer's face changed.

"Run away with 'em—there's a girl," he said huskily. "And give us the tea, 'Lizy,—my throat's in an astonishin' queer state o' mind."

"Not sore, is it?" said Mrs. Graves with her demurest face, as she poured out the tea.

Mr. Graves drained his cup before answering.

"Nothin' to worry about, 'Lizy," he said. "Tea sets it all straight. Guess I'll have another."

To be continued.

A BOY TO SUCCEED.

A few years ago a large drug firm in Boston advertised for a boy. The next day the store was thronged with applicants, and among them a queer-looking little fellow, with his aunt, who took care of him. Looking at the poor boy, the merchant promptly said, "Can't take him,—places all full; besides, he is too small."

"I know he is small," but he is willing and faithful." There was a twinkle in the boy's eyes which made the merchant think again. A partner in the firm promptly said, he "did not see what they wanted of such a boy—he wasn't bigger than a pint of cider." The boy, however, was allowed to stay, and set to work.

Not long after, a call was made on the clerks in the store for some one to stay all night. The quick offer of this little fellow was in strong contrast to the backwardness of the others. In the middle of the night the merchant looked in to see if all was right in the store, and found him quite busy scissoring labels.

"What are you doing?" he asked. "I did not tell you to work nights."

"I know you did not tell me to," said the boy, "but I thought I might as well be doing something."

In the morning the cashier got orders to double the boy's wages, "for he is willing."

Only a few weeks passed before a show of wild beasts went through the streets, and quite naturally all hands in the store rushed to see it. A thief saw his chance, and entered the rear door to snatch something, when he suddenly found himself grabbed by the young clerk and pinned to the floor. Not only was this robbery prevented, but things taken from other stores were found on him.

"What made you stay behind to watch when all the rest quit their work to look?" asked the merchant.

"You told me never to leave the store when others were absent, and I thought I'd stay," said the lad.

Orders were immediately given once more, "Double that boy's wages, because he is willing and faithful."

Before he left the clerkship he was getting a salary of \$2,500, and he is now a member of the firm. No boy or young man will be out of a place who does so.—*Child's Paper.*

A BOY WITH A CONSCIENCE.

A boy with a conscience? Don't all boys have consciences? Certainly they do. But some boys act as if they had none. They do not heed what their consciences say. I will now tell you of a boy who proved he had a conscience by what he did.

His name was James. Playing with his sister one day, he asked her to do some little favor for him, and added,

"If you will do it, I will give you a thousand dollars."

Of course, this was a thoughtless speech; and most boys would have neither thought nor said any more about it. But this boy's conscience whispered, "You have made a promise you cannot keep."

With tears in his eyes James then ran to his mother, and said,

"O mother! I told Frankie I would give her a thousand dollars, and I haven't a thousand dollars to give!"

This speech showed that James listened to his conscience about little things. This was as it should be; and if James had lived to manhood, he would have made a good man. As it was, God took him when he was fifteen years old; and he is now a saint in glory.

Children, mind what the good little voice in your hearts says to you. God speaks through that voice. Heed it well. Obey it, and God's other voice, which speaks in the Bible, and you will become noble here, and glorious thereafter.—*S. S. Advocate.*

Whose keepeth his mouth and his tongue, keepeth his soul from trouble.

A CHILD'S INFLUENCE.—There was a man in Dayton, Ohio, who was perishing for want of a knowledge of Him, whom to know as Mediator between God and man is eternal life. Not believing there was any God, he had a card printed with these words, "God is nowhere," and hung it up in his office. He had a little niece who loved Jesus, and was happy all the time. One day she visited her uncle's office. After playing a long time with everything she could find within her reach to interest her, she began to look round on the walls, and her eye fell on the card. Having just begun to read writing, the letters were not so familiar to her but that she had to spell out anything that was written. So she began to spell out aloud, G-o-d—God, i-s—is n-o-w-h-e-r-e—nowhere.

She could not understand it, and, looking down on the floor, repeated the words. She thought she must be mistaken. Then she commenced again so loud that her uncle who sat at the desk heard her, G-o-d—God, i-s—is, n-o-w—now, h-e-r-e—here. "That's right," she exclaimed, looking round at her uncle. The arrow had struck home. Her uncle became a changed man. He believed in the true God and sought and found forgiveness of sin beneath the "crimson canopy of the atonement."—*The Congregationalist.*

SENDING HIS LOVE BY THE SUN.—A little boy who had been carefully educated to a missionary spirit, showed his interest in the heathen the other side of the world, in a beautiful and novel manner.

One evening at sunset, after a storm of several days' continuance, he was attracted by the unusually beautiful appearance, and stood by our west window sometime, watching, when, as if recalling the thought that the sun rose in China when it set here, as he had been told by his mother, he began to repeat, in a low, meditative tone, "Farewell, sun! Farewell, sun! Good-bye! Give my love to the little boys in China."

MUCH IN LITTLE.—A little Irish girl, about six years old, living in Massachusetts, was lately telling some of her schoolmates—children of Protestant parents—what great things the priest could do. "Why," said she, "if he wished, he could turn a man to stone!" The other children laughed, and said, "We don't believe it." "Well," was her reply—beautiful for its simplicity—"if I were you I wouldn't believe it, but I've got to."

BOSTON THEOLOGICAL SEMINARY.

REPORT OF THE EXAMINING COMMITTEE.

The Board of Visitors appointed by the Conference patronizing the Boston Theological Seminary, in presenting their Report, congratulate the friends of the institution upon its excellent condition and its prosperity. It would have been more satisfactory to the Board, and better for the Seminary, had the Conferences been fully represented at the late anniversary by the duly appointed visitors, or their alternates. Whether the office of visitor be one of honor or of duty, its importance is so vital to the great interests concerned, that its functions should be omitted only through some imperious necessity.

The examinations of the classes exhibited diligent application and progress on the part of the students, and of unwearied fidelity on the part of instructors. Some of them made distinctly apparent to us the disadvantages of attempting a course of theological study, without the preliminary instruction and drill of the Academy or College. Theological professors ought not to be expected to teach the Greek alphabet or the first principles of mental science. The better preparation, the larger will be the results. We rejoice that each year is bringing an improvement in this respect, and that in the class of 1873, the entire number are either collegiate or academic graduates, the former outnumbering the latter by more than two to one.

Of the instructors, only good can be said; and while it is due to the Conferences that we commend them all to their hearty confidence, we may in particular express our gratification in the good fortune of the Seminary in securing the recent accession of the Rev. Dr. Latimer to the chair of Historical Theology. He is already at home, and is doing an admirable service. We are pleased to observe the special attention given by the students to the study of practical Elocution under the direction of Professor Leonard, a highly competent teacher of the city; and in the hope that others may follow his example of beneficence, we add that the expense of this department was authorized, and has been defrayed by David Snow, esq. May he reap his reward!

The occupancy by the Seminary of a portion of the Wesleyan Association's buildings, is understood to be temporary; but the prospect of crowded rooms at the opening of another term, together with other pressing reasons, renders highly necessary the speedy erection of the intended edifices for the accommodation of the institution. But a few thousand more are needed in aid of the endowment, in order to prepare the way for such buildings through the munificence of one of its friends, and they ought to be forthcoming.

We commend the Seminary to the love and the fervent prayers of the Church, that the Holy Spirit may powerfully abide upon all its officers and members, anointing them for their holy calling, and preparing for us a ministry which shall be effectual.

I. G. BIDWELL, Chairman.

D. A. WHEDON, Secretary.

THE QUALITIES OF A SUCCESSFUL MINISTRY. A SERMON

Before the Boston Theological Seminary, May 30.

BY REV. DANIEL STEELE.

[Continued.]

"For he was a good man, and full of the Holy Ghost, and of faith; and much people was added unto the Lord."—ACTS XI. 24.

EXPERIENCE.

Barnabas was filled with the Holy Ghost. Here is an experience deep, broad, and full, which gave an irresistible momentum to the activities and utterances of this man of God, and crowned his labors with abundant fruits. Brethren, there is a Holy Ghost. Will you pronounce it fanaticism if your preacher should say that he has gone beyond the Apostle's Creed, and that he knows the Holy Ghost? The Master justifies this declaration. "But ye know Him, for He dwelleth with you, and shall be in you." Does not even Philosophy herself teach that faith is to eventuate in knowledge? Have not all the discoveries in the experimental sciences proceeded thus on the maxim of Anselm, *Credo ut intelligam*—"I believe, in order that I may know?" Does not the faith of the Christian in a future heaven lead him to a future knowledge of that heaven, and shall his faith in the present Holy Spirit not lead into a present knowledge of the Comforter? Faith begets knowledge, and knowledge in turn begets faith in the still higher manifestations of God. Hence the maxim of Abelard is also true, *Intelligo ut credam*—"I know, in order that I may believe." Thus believing in order to know, and knowing in order to believe, my winged soul mounts up this Jacob's ladder from earth to heaven. How beautifully does St. Paul set forth this ladder of faith and knowledge, combining the maxims of Anselm and Abelard, "I know whom I have believed,"—here is faith a stepping-stone to knowledge,—"and am persuaded that He is able to keep what I have committed to Him unto that day,"—here is knowledge a stepping-stone to a new and higher act of faith. Therefore it ought not to be incredible that the soul, climbing this divine ladder let down from heaven, should at length arrive at a knowledge, not only of the Holy Spirit, but of the fullness of His indwelling as the Answerer and Sanctifier. This is the doctrine of the Holy Scriptures, as interpreted by the Wesleyan fathers, and confirmed by their experience and apostolic lives. It was the key-note of Methodism when she sounded her bugles for her march round the world, and throughout her march of a century her columns have faltered when they have failed to hear this peculiar note, and have dashed on in triumph when it has been distinctly heard again.

American Methodism has come near losing the doctrine of the fullness of the Holy Spirit as a blessing distinct from regeneration. The causes are various; the growing popularity of this Church, and its advance in social status, have attached to its communion many to whom a deep spirituality is distasteful. An unfortunate spirit of philosophizing on this subject, the unscriptural presentation of it with threatenings, and the many imperfect, and some counterfeit exemplifications of this blessed experience, together with the fear of Palmerism in the East, and of Nazareitism in the West, have, in the language of Charles Wesley,—

"Staggered thus the most sincere,
Till from the Gospel hope they move,
Holiness, as error, fear,
And start at perfect love."

Yet despite all these causes, most of which troubled the Wesleys as they do us, we may, with the great poet of Methodism, join in the prayer,—

"Lord, thy real work revive,
The counterfeit to end."

Thank God, the eclipse of this doctrine, which once threatened to become total, is rapidly passing away, and this light of the glory of God in the face of Jesus Christ is shining forth again, betokening an era of spiritual prosperity and power.

UNITARIANISM AND METHODISM.

Our Unitarian friends have recently considered and discussed the lessons which Methodism is teaching to Unitarianism. One of those lessons they find to be the entire consecration of the soul to the will of God, inspiring to a zealous and self-sacrificing life for the salvation of the world. We do not deny that they have found the secret of our success. But when they come to practice this lesson, they will certainly fail unless they begin at the Methodist alphabet—a living and omnipotent Jesus, and an indwelling, personal, Divine Comforter, sealing this consecration by His sanctifying power, and making it a divine reality, and not a mere human sentiment. We have not copyrighted this alphabet, for it is not our invention. It is as old as the New Testament, yea, as the Psalms of David—"Restore thou unto me the joy of Thy salvation, and uphold me by Thy free spirit; then will I teach transgressors Thy ways, and sinners will be converted unto Thee." If feeble and waning churches wish to become aggressive and prosperous, let them get down on their knees with David, and wrestle with God for the joys of His salvation, and for the mighty guidings of the Holy Ghost. If a hesitating and powerless ministry, weakened by doubts, palsied by fear, would suddenly become bold, mighty, aggressive, and conquering, let them pray to be strengthened with might by His Spirit in the inner man. This is like steam to the motionless engine. If a complaining minister, fretting and chaffing on hard appointments, would be lifted into a state of perfect and cheerful acquiescence with the Divine will, where none of his powers will be wasted by friction, but all subsidized for Christ, let him seek the Spirit's anointing with the oil of gladness. For the Holy Spirit in the soul is both impulse and lubrication, both steam and oil to the locomotive.

SUDDEN SPIRITUAL TRANSITIONS.

We are taught by many that after justification the progress of the soul is by a steady and gradual development of spiritual power without crises, sharp transitions, and sudden emergencies from lower to higher states. It is said that this uniform and gradual unfolding of the spiritual life commends itself to reason as the natural and normal method that only feeble, impulsive, and unstable souls, incapable of this uninterrupted and constant advance, are pushed ahead by the apparently irregular method of special spiritual impulses. It is asserted that even in the case of these it is commonly, if not always a sudden restoration from a backslidden state. It is asserted that a truly regenerate soul, remaining victorious over sin, needs no subsequent sudden and sharply defined outpouring, unction, or baptism of the Spirit. But when we open the Word of God, we find that both under the Mosaic and the Christian dispensations, spiritual development has been both by steady growth and spiritual crises. Thus the seventy elders were suddenly baptized with the Spirit when assembled at the tabernacle, and Eldad and Medad in the camp. But the most remarkable instance of a sudden spiritual anointing, notwithstanding an uninterrupted gradual spiritual growth, is that of the great exemplar, Jesus Christ. As He was a perfect man, soul and body, He had a normal physical and intellectual unfolding. We read, also, that His spiritual nature expanded gradually. As a man, He grew in favor with God. Yet before He entered upon His life-mission He received a special impulse from on high to make Him the centre whence spiritual power should go forth to bless all with whom He came in contact. That impulse was given to Him by the Holy Ghost at his baptism by John, and in the power of the Spirit He returned to Galilee.

We can no more fathom this mystery of the Divine Son baptized by the Divine Spirit, than we can that of the Omnipotent Son praying to the Almighty Father in Gethsemane, and forsaken by Him on the cross. Yet we must accept the historical fact of Jesus' baptism by the Holy Ghost as a preparation for His ministry, and that not till then do the Evangelists speak of Him as "full of the Holy Ghost," "led by the Spirit," and "in the power of the Spirit." He left us an example that we should walk in His steps in everything not peculiar to His person and mission. The blessing of the fullness of the Spirit cannot be peculiar to Christ, because it is promised to all who fully believe. Hence it is instantaneous, as it was with Jesus at the Jordan, notwithstanding a previous uniform growth in favor with God.

Can any Christian believer, preacher or layman, addressing himself to his life-work, say that because he has a clear evidence of his conversion, that he needs no anointing from on high to unify and intensify all the powers of his nature for the service of Christ? Can he assert that because he is not conscious of backsliding, or even of one act of sin, therefore he needs no unction from the Holy One? If you say that this was peculiar to Christ, and in no way an example for every believer, what mean those oft-repeated promises of the Comforter to the Apostles, who had been declared to be already clean, and to every one who will ask the Father in His name? If you say that this was miraculous, and limited to the apostolic age, what does Christ mean when He assures His disciples that the Comforter would abide with them forever? How happens it that the common interrogatory to young converts by the Apostles was, "Have ye received the Holy Ghost since ye believed?" and that believers were found, in Ephesus a few, and in Samaria a city full, on whom the Holy Ghost had not fallen till they were instructed respecting their privilege by the Apostles? St. Paul teaches that "after justification through the death of Christ, much more shall we be saved by His life."

Again, this gift of the divine fullness must be instantaneous, because it is conditioned on a definite act of faith. If a soul, with all its progress, never reaches a time when it distinctly apprehends, by a definite act of faith, "the exceeding greatness of Christ's power to us-ward who believe," it will never obtain this heavenly baptism.

We have not time to show that in all ages of the Church the experience of the holiest men and women attests this doctrine of the fullness of the Holy Ghost as a work distinct from regeneration.

If we had time to construct an argument from Church history, digging down through its successive strata, after the manner of the geologist, we should find abundant proofs of the distinction between the regenerate state and the experience of the fullness of the Holy Spirit. But we have only time to direct your attention to the fossil remains of this distinction as seen to-day in the Roman, the Greek, the Lutheran, and the English Churches in the rite of confirmation for the purpose of communicating the Holy Spirit by laying hands upon the heads of those who are supposed to have already received the grace of regeneration through water baptism. Having demonstrated the possibility of the experience of the fullness of the Holy Ghost, we proceed to argue the necessity of this deep spiritual experience in the preacher as ground of confidence in the truth, the instrument which he wields for human salvation.

THE GROUND OF CONFIDENCE.

It is two-fold. First, logical certainties. Christian apologetics addresses the reason. The argument from prophecy, miracles, the morals of the Gospel scheme, and the resplendent purity and majesty of Christ, and the propagation of the system, is designed to satisfy the intellect, and to produce the highest certainty attainable by probable, in distinction from demonstrative proof. Hence we cannot too thoroughly educate our young Christians, especially our candidates for the ministry, in the Christian evidences. They cannot too well know the certainty of those things wherein they have been instructed. They must be led about our spiritual Zion, and tell the towers thereof, and mark well her bulwarks, that they may intelligently defend their faith against the assaults of a rationalistic age, and be able to give a reason for the hope that is in them.

But the highest degree of certitude lies not in the logical faculty. There is still room for doubt. Error may lurk in the premises; a fallacy may exist in the process. The most that Christian apologetics can do is to leave us with an inference. What if the inference be incorrectly concluded? I find myself every day making unwarrantable inferences. Is the advocate of Christian truth in his best estate left a victim to doubt?

Romanism says so. Her priests stoutly assert that no man can be absolutely certain of the forgiveness of his sins, and that the priestly absolution is conditional on the sincerity of the repentance and the completeness of the confession, of which none can be sure, and that nearly all the saints of the canon died in doubt of their acceptance with God. Thus in her eagerness to monopolize all teaching, Rome denies the illumination of the Holy Ghost. Even after the crowning miracle, the resurrection of their Lord, the disciples were not furnished with all needful certainty respecting the divinity of the Gospel. Hence they were not commanded to go forth after the first interview with the risen Saviour, and proclaim to all the world the divine origin of the Gospel. That Jesus has power to save to the uttermost, is still an inference. Will these men toil, suffer the loss of all—yea, *die*, to maintain the correctness of their logic? Will they boldly meet all opposers, and conquer them with syllogisms? Jesus did not put them to this test. There is a higher ground of certainty than the logical faculty. It is the intuitions. On this loftiest summit of possible knowledge, Christ invites all His disciples to stand. "Tarry ye in Jerusalem until ye be endued with power from on high." Not many days hence I will baptize you with the Holy Ghost and with fire. Your inmost souls shall be brought into conscious contact with God. The soul shall with open vision gaze upon the verities of Gospel truth. The Spirit of God, more pervasive than the atmosphere, more subtle than ether, shall seal upon your hearts, in characters unmistakable, the certainty of my doctrine. Ye shall be assured of the truth on grounds as firm as the self-evident axiom of mathematics, as firm as the intuition of your personal existence. Absolute assurance shall be yours. Doubt shall fly before this demonstration of the divinity of the Gospels, and joy shall rush in to fill the soul. Hitherto each disciple might say, in view of his perplexities and harassing doubts,—

"Like Noah's dove, I flit between
Rough seas and stormy skies."

After the baptism of the Spirit, he can exultingly sing,—

"But now the clouds depart,
The winds and waters cease,
And sweetly o'er my gladdened heart
Expands the bow of peace."

The promise was more than fulfilled on the Day of Pentecost, and is now fulfilled to every spirit-baptized soul. Brethren, I know whereof I affirm. "I am by the grace of God one of a vast number of witnesses who can attest that Jesus Christ, as the pardoning Saviour, and the Holy Ghost as the indwelling Sanctifier, are realities more veritable to the soul than Emmanuel Kant's two highest sources of sublimity—the starry heavens above, and the moral law within. This certitude would not be increased by Jesus walking forth in human form before me, healing the sick and raising the dead,—yea, rising from the tomb, and mounting the skies in full view of my unclouded vision. Said Jesus, It is expedient for you, for your assurance, that I, the miracle-worker, should go away. For I will send One who will give you better proofs than miracles. It is expedient for you that I, your personal friend, should depart, for I will send One who will form a closer friendship with you, even inhabiting your bodies, and abiding in your souls, who will make your fellowship with me and my Father, more intimate than my human presence. Let the fullness of the Holy Spirit the Comforter be the experience of the preacher, and he will no longer feebly enunciate Gospel truth; he will no longer hesitate to proclaim a living Jesus. Our pulpits will no longer be afflicted with impotency, but be girded with strength.

"What we have felt and seen,
With confidence we tell;
And publish to the sons of men
The signs infallible."

What are these signs infallible but the testimony of consciousness to marvelous changes wrought within our souls?

When the seventy returned from the trial mission, they came in exultation to Christ because even the devils were subject to them in His name. He then told them there was a greater and more joyful miracle. "Rejoice rather that your names are written in heaven." It is the office of the Holy Ghost to attest this marvelous fact.

"The Spirit answers to the blood,
And tells me I am born of God."

This assurance is so utterly indubitable, that its possessor becomes bold in the assertion of Gospel truth. "And they were all filled with the Holy Ghost, and they all spake the word of God with boldness." The chain of Christian evidences was complete when the clouds received Jesus from the tearful eyes of His disciples. But this did not make them bold even unto death. "But ye shall receive power from the Holy Ghost." This power is attainable by every Christian. Every preacher has an especial promise, "Lo, I am with you always." Christianity is not waning in spiritual privileges; it is not tapering off to a point, as centuries roll by. It is an emanation from an unchanging power, Jesus Christ, yesterday, to-day, and forever the same. The law of progress, visible in all God's works, would demand an increase, rather than a diminution of spiritual power with the lapse of time. The Spirit will abide with you forever. The promise that He will enter and abide as a Comforter, is to every one who will ask the Father in the name of the Son. This fullness of the Holy Spirit is not limited, as Mr. Beecher teaches, to a few persons endowed by nature with a peculiar mental and physical organization. Such a limitation would destroy all ground of faith in the promise for any one, for each one would suppose that he was constitutionally debarred from this high experience, and so fail to apprehend it by simple faith in Jesus Christ.

(Concluded next week.)

New Publications Received.

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BOSTON, JUNE 22, 1871.

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TO READERS AND CORRESPONDENTS.—All leaded articles, not credited to other journals, are original.

Every article must be accompanied by the name of the author, for the use of the editor, not for publication.

Articles published with the names of the authors are not necessarily expressive of the views of this journal.

Obituaries must be sent within three months of the deaths of the persons described; marriages and deaths within three weeks of their occurrence.

BLANKS IN THE MINUTES.

The Blanks in the Minutes of the statistical tables where are recorded the benevolent collections of the churches, is a subject for sober and serious consideration. It is a noticeable fact that but very few of the Societies take all the collection authorized by Conference. Including the collection for Home Mission work, and the Sabbath-school collection for the missionary cause, both of which have a column regularly assigned them, it appears on examination that only two societies on the Boston District, viz., Walnut Street, Chelsea, and Newton Upper Falls; two on the Lynn District, viz., Harvard Street, Cambridge, and Malden; one on the Worcester District, viz., Wales; while the column for Home work on the Springfield District being left out of the Minutes, it would appear that nothing had been done in this direction, thus excluding all these societies. But leaving out these two collections, viz., the Sabbath-school Missionary, and the Home Mission Work, we find that only 41 societies took the other nine collections; and it should be said, to the honor of the Springfield District, that it is the banner district in this respect. It will still further be seen that most of these charges, where this faithfulness has existed, are not distinguished for either wealth or a large membership, while many of those in the ranks of the unfaithful are among the largest and most wealthy of the Conference. Take the Boston District, and we see that the societies where the highest salaries are paid, are the very ones that are delinquent. No deficiencies are reported in the salary column; but the benevolent collections present a beggarly account, or are left blank. An illustration of this is found in the case of four of our leading Boston churches, which together, gave for seven of our important collections, the sum of \$138.30. The four churches referred to have a membership, including probationers, of 1,212, so that their benevolence to their charities may be set forth thus: \$138.30 divided by 4, the number of churches, gives \$34.57 1-2, which divided by 7, the number of collections gives \$5.36 4-5, which divided by 1212, the number of members, gives \$.004428, or four mills and four hundred and twenty-eight one thousandths of a mill, or less than half a cent, as the individual contribution to these important auxiliaries of the cause of Christ. Surely if the conversion of the world very much depends upon these instrumentalities, thus supported, the world will not very soon be converted. This neglect of the New England Conference is faithfully copied by the other Conferences. In this matter her name is appropriate.

These facts, shown by the Minutes, lead to the question, Who is to blame for the Blanks in the Minutes? It may be admitted that in some rare instances, the weakness and poverty and youth of a society may form a reasonable excuse, but even in these cases it would probably be better to take the collections which are ordered, whether much or little be secured, as it would serve as an incitement to benevolence, and educate to good habits, which will be of great service, especially in case of the young. But after all, it is clear that the blame rests principally upon the preachers and the Presiding Elders. Isn't it a duty resting upon the Elder as he makes his visits to the churches to see that all the business of the respective charges is properly managed, and hence to see that the collections are taken in due time? But in regard to collections, as in regard to other matters, the preacher ought not wait for the Elder to urge him on to the performance of duty. He ought to attend to this of his own motion, and by his voice and example teach the people the way to give. Many a preacher starts out in the year with a firm purpose to take every collection, but he yields to the spirit of procrastination, or some of his brethren suggest that there are too many collections, or it may be the enemy of all good suggests to him that he will not get his full claim if he takes all the collections, and the Minutes show that the great salaries are as likely as any other to be beset with this temptation.

and so the close of the year comes round, and the same old Blanks in the Minutes again appear.

There is a remedy for all this trouble. Let our Presiding Elders faithfully and fearlessly attend to their duty, and let our preachers give something themselves to every cause, and then, whether the people give or not, there will be no blanks. Every blank reported by any preacher is a witness against him that he has not done his duty, which is, first of all, to set his people a good example. If Methodism, as Dr. Bunting said to Sir Robert Peel, if Methodism is a penny a week and a shilling a quarter, then every Methodist minister certainly ought to understand that it is his business to give to these collections regularly appointed and authorized. If this advice shall be heeded, and though adapted to the latitude of the New England Conference, it will apply all through the connection; and if our ministers will commence the work of explaining the merits of each case, and taking the collections in due order, the next Minutes will have but few of these unsightly blanks.

COLORED BISHOPS.

We are glad to see Rev. Mr. Matlack moving in the matter of a colored Bishop. He says, in *The Atlanta Advocate*:—

"The opportunity of access to four millions of people of African descent, until recently shut out from us by slavery, the multitudes of them already enrolled as communicants, the presence in our Southern work of three rival denominations, each having Bishops of African descent; the general but suppressed feeling among our people in the South in favor of it, constitute so many strong reasons for electing, if possible, one or more Bishops in the Methodist Episcopal Church who shall be of African descent."

The Louisiana ministers have been instructed to urge this matter on the attention of the Convention that meets at Athens, Tenn., this week, and to secure a memorial from the Louisiana Conferences to the General Conference, in favor "of electing one or more Bishops of African descent." The only objection we have heard raised to this is, that only free colored men, who had never been slaves, were likely to be elected, and that such do not affiliate with the Freedmen; that we must wait, therefore, four years, and then make a slave Onesimus, Bishop. But we hope that such a brother can be found to-day, and if not, we do not doubt that some who are competent, of whatever previous condition, will do us service in that office. If The Zion's Church will consent to select one of their ministers as Bishop, he will undoubtedly be adopted by our General Conference. One of our own can also be selected, who will do us good service. Bishop Roberts should be relieved of his missionary bonds, even if he continues to live in Africa. A German should also be selected for our German work in America, as well as in Europe. The sooner we get our German brethren accustomed to their own Bishops, the better for them and the Church. They are over twenty years old. They should have a Bishop. Let us use this office, which all believe in, boldly and freely, and the Church will prosper for it all the more.

A DIVIDED CHURCH.

The Episcopal Church is rending The Church, and to many of its ministers, the only Church is becoming two bands. The split is at Chicago, Mr. Cheney being the wedge, and Bishop Whitehouse the beetle. Everybody knows the blows with which the High Church Bishop has been busy splitting his very Church asunder. His ritual for the baptism of infants prays thus: "We call upon Thee for this infant, that he, coming to thy holy Baptism, may receive remission of sin by spiritual regeneration." The last two words Mr. Cheney omitted from the service; the Bishop arraigned him, and after various and prolonged trials involving legal intervention, he is deposed from the ministry. He disregards all proceedings as illegal; his Church and many ministers support him. Rev. Mr. Tyng preached for him after his deposition. Bishop Whitehouse may present him for contumacy. If his own Bishop refuses to prosecute him he can himself do it, and so the Illinois Bishop unfrock a New York clergyman as well as a Chicago. The beetle, has driven the wedge clear through the Church and the country. The split is wide and widening. The *Protestant Churchman* talks as if the cleavage were inevitable. It says:—

"We do not blind our eyes to the real issue involved. It is becoming more and more probable that revolution in the Church cannot be averted. We deplore it. We have labored and prayed against it. But if one party in the Church is to crush out another under the forms of law, how can revolution be prevented? The real question involved in the Cheney case is, whether every clergyman in this Church must believe and teach the doctrine of spiritual regeneration in Baptism. The real question involved in these new proceedings against Mr. Tyng, is whether a clergyman of this Church shall be allowed to participate in public religious services with one who is not a clergyman of this Church. The whole

course of ecclesiastical proscription, of which these acts are a part, are a disgraceful misrepresentation of our Church, and cannot be submitted for a moment. They should be met with great moderation, and with a full appreciation of the momentous issues involved. It may not yet be too late, by wise counsel and Christian consideration on both sides, to avert the catastrophe which now seems impending. But certainly there is no hope of adjustment so long as absolute independence is claimed on the one hand, and the supremacy of ecclesiastical authority over conscience on the other."

It is noticeable that these words are not the only words in the ritual that imply baptismal regeneration. "Sanctify the water to the mystical washing away of sin;" and after baptism, "seeing now that this child is regenerated." In fact the whole Episcopal idea of infant baptism is regeneration. Unlike the Calvinist or Methodist idea, the former of which administers the ordinance as a covenant act, the latter because of the relation of all infants to Christ, independent of baptism. A writer in *The Witness* favors baptismal regeneration.

The new Church christened by Mr. Tyng, the Independent Episcopal Church, is as yet without a Bishop or pastor, or prayer-book. It may get a Bishop, but will probably have to make one. It will have to revise its prayer-book. It will at least be fraternal towards other churches, and will help in unifying the Church of Christ. So out of all the discord shall greater concord grow.

PITY FOR THE PITTSBURGH.

The Pittsburg reveals its usual color-blindness when it says, We "make no effort to exorcise the spirit of caste" that prevents a minister being stationed in New England like any other brother, if his skin be tinged a little deeper than his brethren. We hardly know what it means by "no effort." We have plead in every possible way for its exorcism. By Conference reports read in all the churches, by every use of tongue or pen, to the annoyance of some good brethren who regard it as a bore, have we sought to abolish this most unchristian feeling and conduct.

We shall be happy to see such a spirit in Pittsburg, and promise if he will show us a colored pastor of Christ Church, to come there immediately, and rejoice over the arrival of a complete Christianity at that Church. Or even when it shall make such brothers to be treated as completely the equals of his ministerial brethren, we shall concede that something is attempted by it in this direction, and something done.

But we fancy Pittsburg is as deep in the mud as New England is in the mire, and not a word in hostility to this condition comes from *The Pittsburg Advocate*. It lies contentedly at the bottom of "the horrible pit" (thence perhaps its name), and even rejoices over its freedom from this estate. May it lift up its voice like a trumpet against the social degradation and insulting treatment of these Christian ministers. Then, so far from assuming a greater zeal than the *HERALD*, it will rejoice in our mutual efforts against a cruel foe that has invaded our own Methodist fold. We have talked with many of these brethren long and intimately, and know how deep this iron enters their soul. Only last week a brother called on us, well educated, highly recommended, a teacher of a government school in Halifax, of pleasing address, and a good preacher, so light that several of our most acute leaders, two of them Presiding Elders, and one a professor in the Theological Seminary, did not notice that he was a colored man. He wished to take work in the New England Conference. Can he? Can he get work in the Pittsburg Conference? Will its *Advocate* help him to it? As we saw and heard him, our hearts burned within us, and we vowed again never to cease, God helping us, rebuking this most flagrant crime against Christ, in the person of His brother. May *The Pittsburg* help us in this holy war.

UNION, OR CHURCH PAPERS.

The Christian Advance is unhappy, because we simply said it was undenominational. Twice it has bestirred itself as if deeply agitated by the remark. Why so? Is it not undenominational? It boasts last week that it is the only non-sectarian journal in the country except *The Independent*. We suggested the peril of non-denominationalism, and showed that it had already printed a free-religious sermon by a leading free-religionist of the West, and that it must be careful, or its non-sectarianism would become anti-sectarian. It even kindly offers its columns in this generous manner:—

"If there are any questions of importance down at the Hub which will not go inside a denominational sheet, why, just send them up to *The Advance*."

We are happy to inform *The Christian Advance*, (for *The Advance* which it uses, as its name belongs to a denominational sheet,) that there are "no questions of importance" which cannot go into the *HERALD*, or any other truly denominational sheet. This talk about the narrowness of denominational papers is as nonsensical as the talk about the narrowness of creeds and

churches. The most liberal body is the Church; the most liberal faith, the Christian, the most untrammelled sheet, the Church newspapers. All union papers are like union churches, signs of the weakness of the different bodies they profess to represent. They cannot sustain a denominational church or paper, and so they go in for a mixed concern. They cause greater weakness. The Church cannot flourish in such an amalgamation, nor the paper. We rejoiced over the advent of the *Cleveland Advance*, as a Church sheet. We shall rejoice over it as a Christian sheet, but we are glad it does not assume to be one of our Church journals when it is not, and we do not believe it will be any stronger ultimately for its modification. Stick to your Church, is the best way, if you would be free, successful, or honored of other churches.

THE SECOND REST.—*The Era* is in a good way. It is inquiring after the Second Rest. It says:—

"'SECOND REST!' what does it mean? An article in the *Methodist Home Journal*, speaking of the revival in a Baptist Church in this city, says that the pastor 'and many of his people have entered into the second rest.' Is this a part of the new terminology adopted by the believers in entire sanctification, or as it is now called, the 'Higher Life'?"

It will find these words in Charles Wesley's hymn:—

"Let me all in Thee inherit,
Let me find my second rest."

It is quite evident that it has not attained this state, for it says of all such professors:—

"What nonsense all this is when read along side of the simple declarations of the New Testament. Enthusiasm is a good thing, but when enthusiasm rewrites the Holy Scriptures, and 'goes back on' the religious experience of the saints for 1800 years, then enthusiasm is insanity or folly. That doctrine is erroneous which crosses one declaration of Jesus and His Apostles, and this 'Higher Life' doctrine crosses a good many of their declarations."

Is it rewriting the Holy Scriptures to fulfill Christ's command, "Be ye therefore perfect;" or Paul's promise, "The very God of peace sanctify you wholly;" John's declarations, "He cannot sin because he is born of God"? Is it going back on the saints of all ages, Polycarp, Ignatius, Clement, Fenelon, Wesley? Why should Christians always be contending that they must imitate Peter in his denial, and David in his 51st Psalm, written after adultery and murder? Are they adulterers and murderers? Why not believe in Him who is able to keep us from falling, and to present us faultless before His throne? Why not experience that persuasion constantly? Why not abide where Peter was after the resurrection, "Thou knowest all things, Thou knowest that I love thee"? The *Era* will find no "enthusiasm" in this doctrine or experience, except that true inward life, joy, and peace, which a rest in Christ, entire and constant, gives the sin-tossed soul.

A correspondent in a later number of *The Era* finds this language, "Second Rest," in Spurgeon's sermon, and claims that he originated it. This immersion of the word has made it all right, and *The Era* will probably now admit it to its close and warm communion.

MIDDLETOWN MOVEMENTS.—*The College Argus*, a first-rate paper, which every Middletown College boy ought to take, and pay for, has these items on the state of affairs on the campus. Capt. Thomas, of Charlestown, we learn, gave one of the Memorial windows, and the Spectroscope, which is the best in the country, and whose acquisition is also due to the zeal of one of the best of mathematicians, Prof. Van Vleck.

"The Memorial Chapel slowly advances towards completion, and each successive advance in the work serves to develop some new beauty to please the eye, that before its conception rested in the mind of the architect alone. The frescoing is all but finished, the doors hung, chandeliers arranged, and every window in position with but two exceptions, the central ones upon the northern and southern sides of the audience-room. These will be worthy of their prominent position. The first is to contain the portraits, in stained glass, of the deceased presidents of the University, and will have cost, when completed, the sum of \$500. The window upon the south side will contain the names of all the Alumni of Wesleyan who died in the war of the rebellion. Over this list upon one side will be pictured the American flag, and a pelican devouring a child over the other. There will be three inscriptions upon the window; the first, a quotation from the first chapter of the Second book of Samuel, 'The beauty of Israel is slain upon thy high places;' second, the Latin, 'Dulce et decorum est pro patria mori;' and last, the Greek from Hesiod, 'The world is the grave of the hero.' This window, together with the one at the east end of the edifice, will cost \$600. When completed, it will be difficult to find a neater or more beautiful chapel in the country.

"SPECTROSCOPE.—The earnest effort that is now being made to secure for our college the best advantages that can possibly be obtained, is well exemplified by the beautiful Spectroscope lately constructed for this University, by Alvan Clark and Sons, of Cambridge, Mass. Patterned after Professor Young's Spectroscope

of Dartmouth, it is thought to be an improvement upon that in the use of a half prism for the anterior one, and the adoption of Rutherford's radial bars for the adjustment of the prisms to the angle of minimum deviation of the different colors of the spectrum. The instrument contains seven prisms in all, five of which make an angle of dispersion of 55 degs., and two, of 27 1-2 degs., the last being a double one, and thus affording a dispersion equal to that of twelve prisms of 55 degs.

The Collimator and telescopic tubes are fixed perpendicular to the anterior surface of the first prism, while the prisms, as a whole, are, by a single screw, adjusted to the rays of different refrangibility. The definition of the instrument is so exquisite that, although each ray of light passes through forty-three surfaces of glass, all of Kirchhoff's lines, and many others, are given with the most remarkable accuracy and distinctness, while the protuberances of the sun, as seen through it, form the clearest of images. Competent judges have pronounced it the best Spectroscope that has yet been constructed."

This is the way Dr. Ireson, the English Unitarian Delegate to his American brethren treats the Bible. He spoke it at the Free Religious meeting. We guess "he astonishes" them, as well as he is astonished himself:—

"He was often astonished at what stupid things had been believed. For instance, the world made in six days, and then cleared out by a deluge; the origin of the human race in a single pair; the confusion of language as if by magic on one of the steps of the Tower of Babel, which, had it reached the height of three times of the State House, was supposed to have been intended to invade the realm of heaven; and, above all, the idea of a Being, with eyes, nose, mouth, and hands, looking down upon all our actions. The belief, he said, that pervaded the unthinking minds of Europe in regard to 'Free Thinkers,' was that they were Atheists, and Huxley, Tyndall, and others, shared the obloquy of the belief. For himself, he desired to find all the truth he could, and preach it from his pulpit, without regard to the narrow limits of any church."

He affirmed like sentiments in his Music Hall sermon, when he denounced the early Scriptures, but declared that the Bible is the highest Book of morality in the world, and still full of lies! All this pomposity of assault is a sign of his weakness, and not that of the Bible. That accounts for the existence of languages. He cannot. That accounts for the evident unity of the human race. He cannot. That accounts for the geologic order of creation. He cannot. That accounts for the buried races and their works. He cannot. That accounts for God who has sympathies with man, and who passed by the nature of angels, and took upon Himself the seed of Abraham, that He might be in all things conformed unto His brethren, and so comfort, commune with, redeem them. He knows no such God, nor any other but an inconceivable, inaccessible Unknown. How infinitely transcending is the happy Christian experience to all such arctic Free Religionism! And yet our Unitarian friends run after this denier of Christ, the Bible, and Christianity, this laudator of Parker and the Free Religionists, and find fault with Christians for refusing to recognize their Christianity.

It was hard for Bishop Pierce to leave out of his eulogy on Bishop Andrew his relation to the slavery debate. He introduces it as a prelude to a goodly trait. Thus he refused—

"To walk backward with averted gaze,
And hide the shame."

"The man on trial, without accusation, in 1844; lauded as a saint, and yet rejected as a Bishop; commended for his wisdom, and purity, and official administration, and then requested to resign; wronged in his rights and outraged in his feelings, and by a foul conspiracy, as one of the actors has recently confessed and published, made the innocent occasion of a great ecclesiastical catastrophe; the man who could stand before that General Conference, with brow unblanched, and demand, in the tone of a master, that the foregone conclusion should be settled by a final vote—that same man, in the chamber where appointments are made, could and did sigh, and suffer, and groan in spirit over the lesser trials of his humblest brethren. I have known him to toss the livelong night in sleepless unrest, and go burdened all the day because he felt it to be his duty, by a hard assignment, to lay a burden upon some good brother and his family. He could make an offender wilt like a simoom, when meanness or hypocrisy provoked his scowl of indignation; or cheer the despondency, or soothe the wounded spirit, with the fittest words and the gentlest sympathy."

Who would think that this saint and martyr was suffering such rebukes of enemies, and fires of martyrdom, simply because he had married a woman who professed to own some of Christ's children as property, and he would not have them emancipated? That "tone of a master" should have changed to a wail of confession. "The foul conspiracy" was simply a good stroke of generalship that outgeneraled the haughty and imperious South, and relieved the bishopric, and the traveling ministry of slaveholders at one stroke. Bishop Pierce has learned nothing by the war and by years. He is still a slaveholder in heart, and probably looks on a colored

man, something as an unconverted South Sea Islander under British restraint, does on a colored man of another tribe than his, as good for food, or merchandize, which is the same thing substantially. Poor Bishop Pierce, when will he get converted?

Mr. N. S. Dodge, in *The Advance*, tells a story of a collision at sea of the Arabia and Europa, and the great peril of the passengers, among whom was Dr. McClintock. After the danger had passed, the Dr. proposed to go into the cabin and return thanks for their preservation. After one had made an earnest, but to the writer, seemingly, untimely address on the necessity of preparation, though how such an address could be untimely on the heels of such an event, he does not show, he asked Dr. McClintock to pray. Mr. Dodge adds:—

"To those who knew Dr. McClintock I need not say another word. Of all men he was equal to an occasion. He had no traditions to observe. In him there was always the element of common sense. More than the time gave he never asked. No more catholic heart ever beat. He saw in that motley clothed assembly, along those shawl and cloak and valise hung seats, neither sinners nor saints, Jews nor Greeks, but fellows of his kind, brothers and sisters of a family, and he led them to the Throne of Grace, not as Methodists, but as men and women. It may have been the occasion—the previous peril—the relief; but never did words of prayer embody thoughts of hearts more perfectly, to my mind, than did the brief thanksgiving he arose and offered for preservation from instant danger, at that midnight meeting. There was not a word too much. It occupied but a minute, as it seemed. Every expression was germane.

We find fault with the Methodists; why not with the Masons? Here is an item the good men belonging to this order will do well to consider. It is one of many. Infidels are among its chaplains, and rum-makers, sellers and drinkers are its high functionaries. The lovers of Christ among them will yet have to consider their duty towards their society, as true Republicans will to their party if it continues sold unto rum:—

"Mr. Alger says, 'Every true mason is a spiritual architect,' etc. It is true only in one sense. The wife of a 'high mason' in this city declares that her husband was made a drunkard in the Lodge-room, and says that he has come home many times from masonic meetings a high mason in more senses than one. That is spiritual, surely. We were compelled to send a State Constable to a mason, two years ago, to stop his selling rum; was not he a 'spiritual architect'? The reader can readily trace the connection between Mr. Alger's prayers and practice. He says, also, the mason is to build character out of the 'rude material of his being.' And very rude it is, or the portion that is represented by the aforesaid members."

The Boating Fever has reached Middletown. We are glad of it, providing it can be confined to local refreshment, though we should not have liked it, even if an undergraduate, if it caught us so as to compel us to the hard service with which their amateur boatmen are made to serve. Lying in the bottom of a boat, if well dried, with a book in your hand, and others bending to the oars, is very healthful; but straining at the oars, that is toil without refreshment. Better bend the brains over books. The prize rowing is a costly luxury. *The Yale Courant* says it cost \$2,300 for that college crew to contest for the prize last year. The items were, ten weeks' board in New Haven, \$700; the boat, \$400; the barge for another race, \$300; training crew, \$210; board at Worcester, \$171 (liquors not included, and police court expenses), and \$98 for another scull, a University double scull, not of brains, but of boards. It also cost over \$100 for car tickets and hacks, and over \$400 for uniforms. The four college classes, '70-'73, paid \$800. The rest comes slowly in from concerts and citizens. Does it pay? the college and country will be asking. Not as a racing institution.

The Tribune thinks Americans need dancing, theatres, and other like amusements, on account of their high-pressure, feverish, money-grasping style of living. They will only feed the fever. Even suppose dissipating amusements were a cure for the evils resulting from our style of living, does not the evil consist in creating a false necessity? Why should Americans live at high-pressure? If you want to know which has had the most enjoyment, and feels best, ask a Methodist sister just from a love-feast, and a bespangled girl from a ball-room. You needn't ask—their looks will tell.

When the infant son of the Prince of Wales was lately buried, at the words, "Ashes to ashes, dust to dust," in the service, instead of earth being thrown into the grave, as is customary, three young girls threw in handfuls of primroses, wood anemones, violets, and other wild flowers. A beautiful act indeed, and just as suggestive of the perishable nature of the objects we love.

Why should that painful act be performed at the grave's mouth? Let this substitute be adopted, if any such act is deemed necessary.

The Hanover Street Church dedicated their new edifice, last week Wednesday. It is built on the old spot, but along the street, so that it looks like an ecclesiastical block rather than a church. The first story is given up to stores, the second to vestries, the third to the church hall. This is a high room, neatly stuccoed and frescoed in modest tints, with lance windows, deep-set. An elegant organ occupies the corner to the left of the pulpit, standing across the corner, and breaking up the monotony of straight lines. The work is done in black walnut and ash, and the whole air is exceedingly comfortable and enjoyable. The vestries are alike airy and agreeable. The building cost \$45,000 and with the ground, makes a property of, at least \$100,000. On this there is a debt of \$20,000. The rents soon liquidate this, and leave a handsome property for the support of the church where it is located, and for establishing a branch Church in the southern section of the city.

The house was full on the day of dedication, a great number of former ministers addressing it. Among them were Rev. A. D. Sargeant, who was pastor of this church, when it worshiped in its first little house in Methodist Alley, but a few rods from its present locality; Revs. Mark Trafton, G. F. Cox, A. D. Merrill, Drs. Cooke and Cummings, Messrs. Dadmun, High, and Upham. Many other ministers and leading laymen were present, rejoicing over the continued prosperity of the mother Church. The sermon, by Rev. Dr. Cummings, was an elaborate exposition of the essential unity of the Church, despite apparent diversities, and the necessity of catholicity of feeling, with faithfulness of doctrine. All should concentrate around the cross, and if around the cross, that is enough. He argued that the Methodist form of admission of members was broad enough, and that our prosperity was measured by our love and unity. His text was, "That they may all be one, even as we are one." He claimed that there must ever be differences of view, and that if we had unity, it must be of faith and heart, and not of lip.

The exercises in the evening consisted of brief addresses from Revs. Dr. Cooke, Dr. Cummings, J. W. Dadmun, J. H. Twombly, Messrs. Dunn, Monroe, and others, interspersed with singing, at the conclusion, of which, about half-past nine, the company adjourned to the vestry, where they were regaled with a choice supper.

The New England Branch of the Woman's Foreign Missionary Society held its regular quarterly meeting at Wesleyan Association Hall, Wednesday P. M., June 7.

The report of the Corresponding Secretary showed an addition of twelve auxiliaries since the annual meeting; those of longer standing had, almost without exception, increased their membership. The mission work supported by New England was thriving well. Miss Swain had been in all respects thoroughly successful. It could not well be otherwise, when such earnest effort and enthusiastic devotion are put into the work, for Christ's sake.

The Treasurer gave the receipts for the quarter just ended, as \$1,109.36. On behalf of the delegates from New England to the General Executive Committee, which recently met in Chicago, Mrs. Warren reported a very successful and pleasant meeting. It was found from the Treasurer's reports that over \$22,000 had been raised during the year ending April 1. Larger estimates were presented from India and China, which asked for nothing last year. Sent forward its claims also. The amount pledged for the coming year gives a total of \$37,483. Of this sum, New England takes as its share, \$4,892.

The *Heathen Woman's Friend* will still be published in Boston. The whole work of distribution is placed under the charge of Mrs. L. H. Daggett. The subscription price has been raised five cents, — a trifle to subscribers, to be sure, but an appreciable item in meeting expenses. The circulation numbers at present twenty-one thousand.

Miss Mary West, of the A. B. C. F. M., gave the ladies an intensely interesting look at her missionary life. She has for many years been connected with the work among the Armenians in Harpoot, Turkey. Her descriptions of life and work there were unusually vivid, but especially touching was the story of how Christian seed was sown in a little village just outside the city, and how it sprung up and bore fruit an hundred-fold. All missionaries are perhaps not equally happy in seeing harvests gathered so quickly from their own planting; but it seemed a wonderfully attractive thing to have a like experience, and that it would require but small self-denial to live without home comforts and friends, could equal good be done.

The City Overseers of the Poor invited the Boston Preachers' Meeting, with their wives, to visit Deer Island,

and view its premises. Rev. J. W. Dadmun marshaled the host last week Monday, and led a hundred goodly ladies and gentlemen to the boat, and transferred them, after a pleasant sail, on the island. On the same boat was placed a carriage-load of poor outcast women, sent down by the court, a sad contrast to the happy faces and holy hearts of their sisters, and a sign how close heaven and hell come together even in this life, without mingling in thought or feeling. Great gulfs, seemingly impassable, morally impassable, are found in this life, as well as in that to come. They went over the buildings and grounds, admiring the cleanliness, and even happiness of the inmates, some of whom ought to be kept here for life, as the only place where they can be virtuous or happy. The scholars acquitted themselves to the admiration of all, and praises of the good pastor were on many lips.

A bountiful collation was served up. Resolutions were offered by Rev. George Prentice and remarks by several gentlemen.

The present Pope has reigned longer than any of his predecessors. Peter is the only one who, it is assumed, outlived him. He passed his twenty-fifth anniversary last week Friday, the sixteenth. Processions, mass jubileations were held all over the world, but the mighty host of pilgrims who were to visit Rome and deliver him from the bondage to Emmanuel, did not go. It cost too much, and they cared but little about his sorrows or chains. He began as a reformer, and ends as a retrogradist, in this conforming to a common law and lot. He is pronounced infallible, but left as landless as the first of the class, as he believes. He can sing with the old-fashioned Methodists —

"No foot of land do I possess,
No cottage in the wilderness;"

there he has being lent him by Victor Emmanuel. So he is reduced to Peter's estate, and can say, "Lo, all has left me," if he cannot, "Lo, I have left all." Over his successor there is already a fierce debate, Cullen of Ireland, and Manning of England, being ahead. Cullen is seventy, Manning about sixty, too old, according to some late Methodist notions, for such an office. They are willing to try it, as some of like age might our posts, and will prosper in it, as they would also. The Pope himself may outlive all these rivals, as he is hale and hearty yet.

The Social Union had a pleasant time at the Lassell Seminary last week Monday, a fine entertainment, fine stroll through the fine grounds, and a right nice time every way. This is a live institution, and doing good.

Col. Fiske didn't make out as well as he expected in violating the Lord's Day. The aldermen refused him the Common. He applied to Charlestown for a square and was respectfully rejected. He said he would have to worship in the streets, where we presume he usually worships, but the Boston Theatre was opened to him. A gallant Irish regiment had consented to do escort duty, but out of regard to public sentiment declined. So he had to go it alone.

The Lord interfered to help his own cause. It rained heavily all day Sunday, a cold, northeast storm, exceedingly unusual at this time of year. The parade did not come off. His troops took omnibuses in the afternoon, and went to the theatre, where, with a small company of spectators, they were addressed by Chaplain Flagg. At 5 o'clock they as quietly slid to the depot and to Newport.

There never was a rainy Sunday in Boston so universally greeted by all Christian people. "The Lord rain-eth," many said, "let the earth rejoice," and men also. The blustering buffoon who dared defy the Christian sentiment and usage of his own New England was rebuked at every turn. The Governor, cities of Charlestown and Boston refused his requests, and the rain finished their work well. It seemed as if the clergy ought to have visited him in his mortification, so sick was he. His epithets at the Church, the ministry, and the weather, are not recorded. All we know is, —

"He folded his tent like the Arab,
And as silently stole away,"

the last feat being what he can very successfully do. When he learns that there is a New England Sabbath, and will properly respect it, he will be cordially welcomed to his old city by all its people.

The ante-Sabbathites were nonplussed. Jim Fiske was more than they bargained for. The good cause has gained great progress by this last attempt to carry out their theories. Alderman Nash, and Mr. C. K. Whipple will have to wait a little bit ere they win the city to their Parisian and Fiskian degradation.

The National Musical Congress meets in this city this week. Choruses by one thousand voices. Discussions

essays, concerts, and oratorios fill up the time. Dr. Tourjée is the inspiring spirit. Of course, it is an inspiring affair.

The Presbyterians of this city are projecting a cheap tabernacle for the masses, to hold three thousand. Success to them! But where is the Methodist tabernacle? Shall this new body here outstrip all its elders, and the stiffest, once, of churches, be the limberest? God bless them, and stir all others up to like zeal.

Every one should read the sermon of Dr. Steele, begun last week. Some disapprove of a serial story. Such will not object to a serial sermon. It is a powerful exposition of the life of faith.

The Worcester District Preachers' Meeting last week had two lay delegates from each Church. It was suggested by Rev. Pliny Wood, and was a decided improvement, the laymen paying the fares of their pastor, and the pastor repaying by the superior liveliness of his essays and speeches.

PERSONAL.

Bishop Simpson is very sick; he was reported dying last week. This was a mistake. He must not engage in work this fall. Let his Conferences act without a Bishop. It is far better than for him to engage in any work that imperils his life.

Rev. Dr. Vernon left for Italy last Monday. The prayers of Dr. Elliot are answered in the best possible way, his son-in-law heading our mission to Rome, which he wished to establish. May the Lord abundantly bless his labors.

Father Cleveland reached his ninety-ninth birthday last Wednesday. He is a city missionary yet, and in his hundredth year preaching even, as well as visiting from house to house, and there are ministers who call themselves superannuated at fifty. What an age he has passed through! Born the year 1772, before the Revolution, he has seen empires fall and rise, mighty men appear and disappear, and the kingdom of God advancing in the earth. Another ninety and nine will bring the glad year close to hand. Some born will see it. All born may see it in bliss from the heavenly hills. But, alas all will not! The sinner that is a hundred years old shall be cut off, but the righteous endureth forever!

Rev. W. F. Farrington, writes: "I took a supernumerary relation to Conference this year, but I see in the 'Minutes' my name was not in the list of supernumeraries. Will you please correct that mistake through the *HERALD*? We are living in our own house at East Bridgewater, about an hour's ride out of the city. If you know a gentleman and lady who contemplate spending a few weeks or months in the country during hot weather, and would like our pleasant village of East Bridgewater, we can accommodate them with board. We live in sight of, and near the depot at East Bridgewater."

Rev. Mr. Murray, has been preaching powerful sermons lately, on the "Justice of God's Punishment of the Wicked," etc. His church is getting its own name back again, "Brimstone Corner." It is a good name, and means the best of names, the love of Christ. May he not fear to warn sinners to flee from the wrath to come, and to lay hold on eternal life.

Rev. B. F. Hoyt, the oldest of our New England ministers, is thus described by his son, A. H. Hoyt, esq.: — He rises at 5 A. M., works a little every day in his garden, takes care of his horse and cow, drives frequently unattended to his farm, about three miles off, reads the *HERALD* and *Advocate*, and one or more secular papers, and takes special delight in the Bible and in Wesley's Hymns."

We are happy to learn that Rev. Dr. William Butler is yet retained as Secretary of the American and Foreign Christian Union. The attempt to denominationalize it has failed, and he will do it great service in the future, as he has in the past.

Rev. John Allen, "Camp-meeting John," has gone to the Camp-meeting at Salt Lake City. That is zeal for a man of seventy-five. Yet he is as brisk as ever in body, brain, and soul. He will startle the Mormons with his Methodism. It is a good climax to his camp-meeting history, but he will have many taller ones yet, of the same sort.

Rev. James Mudge, of Wilbraham, is to go to Constantinople as a missionary. Bro. Mudge is an excellent scholar, and will do good service to our Church in that important field.

Dr. Cummings, in his semi-centennial address at Kent's Hill, said woman was wrongly deprived of the ballot. Hon. and Rev. Mark Trafton, who followed him, said right the other way. His poetic unbelief we shall publish soon. The cause will carry it, and enjoy it.

The Methodist Church.

MASSACHUSETTS.

Harvard Street, Cambridge, raised \$10,000 last week, to pay off their debt. They only owed \$7,000, but they got to going, and couldn't stop. This excellent church can help the two other societies near them now, and thus make their excellence trebly excellent.

The work of revival goes forward with increasing interest at Trinity Church, Worcester. Sunday evening, May 28, twenty were forward for prayers who had never been before, in addition to a dozen or more seeking for a deeper work of grace. Between forty and fifty have sought the Lord at the altar since Conference.

TRURO. — A correspondent writes: "I am glad to say that there is some interest in the union parish at North Truro; I have visited these meetings several times, and the brethren and sisters seem to be progressing in the work of the Lord. The church is being newly painted outside, and ere the month of June shall pass away, there will be many changes in the appearance of the church, both inside and out. The present pastor, Bro. H. W. S. Packard, is doing all that he can to lead souls to Christ. May the good Lord bless him in his labors of love. Every Saturday afternoon he gathers the little folks around him, and talks to them of the love of Jesus. Pray for him, brothers and sisters, that he may be instrumental, in the hands of God, of leading souls to Christ ere this Conference year shall draw to a close."

MAINE ITEMS.

The new Methodist Church in Livermore was dedicated to the service of God, Saturday, June 3. The sermon was preached by Rev. G. Webber, D. D., Presiding Elder of the Gardiner District. The services throughout were highly interesting and impressive. The house is a neat and commodious structure, in good taste, and well finished. It does great credit to the society who have labored hard to accomplish this noble work. The new pastor, Rev. T. Hillman, has entered upon his labors with good prospect of success. We wish him a happy and prosperous year.

There is an excellent religious interest in Freeport, on one part of the Falmouth Circuit. The pastor, Rev. E. Sanborn, is laboring with untiring energy for the welfare of Zion. We hear excellent reports from Oxford and Phillips, and Strong and Wilton. The pastors of these charges, most of them, are returned for the third year, which shows the estimation in which they are held by the Church.

At Wilton there is a glorious work of holiness in the Church, and strong indications of an extensive revival. The Sunday-school, also, is in a highly prosperous condition.

Rev. A. H. Witham, the new pastor, at Fryeburg writes, that things are looking very encouraging upon that circuit and in the adjoining charges. He hopes to witness a speedy outpouring of the Holy Spirit, a revival of the work of God.

We regret to learn that Rev. H. B. Mitchell, of Sacarappa, is too much enfeebled by hard service to prosecute his labors for a season. His parish has given him a vacation for some weeks to recruit his health, and have engaged Rev. J. C. Perry, one of the old pastors of the Church, to supply the pulpit during the pastor's absence. The society is prospering finely.

Rev. N. C. Clifford, who is for the present supplying Harpswell charge, informs us that the religious interest in that parish and vicinity is largely on the increase. A number have been recently baptized, and the indications are good for revival.

At Chestnut Street, Portland, four were baptized, and six added to full membership last Sabbath.

At Congress Street, four were baptized, and six admitted to full membership.

Kingfield and New Portland Circuit is served this year by a "live Cole." Rev. Mr. Cole is indeed a "live" man, and is doing a good work throughout his wide field.

We are pained to learn the decease of the estimable wife of Rev. F. Grovenor, pastor of the Methodist Church in Bridgton. This must be, indeed, a severe stroke to our dear brother Grovenor, and we bespeak for him the sympathies and prayers of the Church. C.

PASSADUMKEAG. — Rev. H. P. Blood writes: "The past two years have been laden with blessings to Weston charge. The membership has more than doubled in that time. We have begun to build a parsonage, and have a church in contemplation, to be built within the next two years. The circuit includes Danforth, Bancroft, and Orient. There is no reason why this, together

with all other parts of the work in this section of the State should not prosper, and our membership be increased many fold. Our camp-meeting, located at Hodgdon two years since, has become a great power for good. It is a general favorite with all lovers of camp-meetings who have had the privilege of attending. It commences this year on the 14th of August. Judging from the interest of the past, we expect a large attendance, and much of blessing."

EAST MAINE.

MILLTOWN, CALAIS. — The meeting held here by Bros. Tupper and Davies that Bro. Beale referred to, resulted in some seventy-five converted or reclaimed, and seventy-one joined the class. Some went to other churches. The work of entire sanctification spread among the old members. Other churches felt the quickening influence, and the good work still goes on; twenty-five have been baptized, and ten have renewed their baptismal vows. Others are waiting to be baptized.

Souls are coming to Christ in Marshfield, and we are expecting a summer revival there, and at Adley's Lake. New converts are still found in Wesley, and forty-four have joined the class, including the leading business men of the town. Methodism is strong, that is Christianity in earnest, in this town that is named for John Wesley.

The Lord has given me strength to hold one hundred and eight social meetings, and to preach nearly seventy sermons, and travel about six hundred miles since the first of April.

Rev. S. H. Beale received fifteen into the Church at Machias last Sabbath. D.

Whitneyville is a small, enterprising Mill Village, near Machias, of about three hundred inhabitants; one hundred of them have recently commenced a praying life, and are on the way to heaven. The most of them rejoicing in the Lord. Several enterprising men of Whitneyville, after being converted, when about to take their large crews up the stream to drive the logs, decided to keep the Sabbath holy in the woods, as well as at home. The testimony is clear. They have succeeded better in every respect.

VERMONT.

There have been twenty persons added to the Methodist Episcopal Church at Montgomery since Conference. Several have been added to the churches at Newport and Sheldon. Wanderers on many charges are returning, the Holy Spirit reviving the memory of early experiences. The late St. Albans District Preachers' Meeting voted to hold over the Sabbath each of its three coming camp-meetings. Past experience of success in so doing, and an unusual spirit in the ministry for work among sinners, decided these cases.

CONNECTICUT.

TOLLAND. — Rev. E. L. Latham writes: "I am happy to say that four have united in full with the Methodist Episcopal Church of Tolland and South Willington recently. There seems to be a growing interest in the Church and Sabbath-school."

NEW HAMPSHIRE.

NEWPORT. — The Methodist Society in Newport is in a very flourishing condition. Newport is one of the most beautiful towns in New Hampshire. The Sugar River Railroad is being built rapidly, and a great many new families are moving into the place. The Methodist congregation is large; all the sittings in the church are taken, and a large number of new families have been recently connected with the society. This was the banner church on missionary collections on Claremont District last year. The pastor, Rev. C. E. Hall, is, as usual, enjoying great popularity, both in and out of the pulpit.

BRISTOL. — Rev. George W. Norris writes: Methodist and Free Baptists recently held a union baptismal service here, baptizing thirty-one souls; seven were sprinkled, and twenty-four immersed. Twenty of the number are Methodists, eleven Freewill Baptists. A work of revival has commenced in Hebron, N. H., under the labors of Bro. Charles Fowler. The work on our new church is going forward satisfactorily; the frame is up, except the tower. It will probably cost, when complete, about eighteen thousand dollars. We were assessed \$12 for missionary debt; paid \$20.50.

SUNAPEE. — The Methodist Episcopal Church in Sunapee was destroyed by fire on Saturday night, June 10th. There was no insurance. The society is utterly unable to rebuild without assistance. The pastor is now seeking aid from our churches throughout the Conference. The same fire reduced to poverty the wealthiest man in the society. Sunday last, the Church in Newport contributed upwards of \$250 for the aid of this much afflicted church. The sum will doubtless be increased to \$300.

RAYMOND, N. H. — The ladies of the Methodist Society in this town held a levee on May-day, for the purpose of purchasing an organ for their church, which was quite successful, and resulted in selecting one of the George Woods, No. 25, 7 stop, Grand Medallion Resonant Case Church Organs, from the popular Music Rooms of W. F. Lawrence, Epping, N. H., which was used the following Sunday to the entire satisfaction of a delighted audience. It is a very powerful sub-bass Woods, octave coupler, beautiful-toned instrument. Mr. Lawrence is selling to halls, churches, lodges, and families largely of organs, pianos and melodeons, and we advise any in want to give him a call. His assortment is very complete, with prices and terms to suit all.

COOS. — Rev. Thomas Tyrie writes: — "The 'Coos Ministerial Association' met at Milan Corner. Having lived most of our lives in and around the 'Hub,' we very naturally imbibed many of the absurd ideas of these regions, supposed to be akin to the polar. But we find in this case the reality vastly in advance of the ideal. Well has this country been called the 'Garden of New England,' by others the 'Switzerland of America.' This region of the North is peopled with 'white folks,' just such as you have in your 'Modern Athens.' Here you may see men of might toiling for their daily 'manna,' and are recompensed by an abundance of the good things of the earth. They can entertain you as pleasantly, and make an hour pass as profitably as those who are of the 'literary kingdom.' Health, wealth and happiness are the staple productions of this country."

"A pleasant ride of twenty-one miles from G—, over hills and through valleys, brought us to our destination. Next day work commenced, and continued for two days. The sermons of Bros. Bennett, Kellogg, Cole and Tyrie were a 'feast of fat things,' richly enjoyed. The essays on vital topics were interesting and instructive, two of them especially eliciting a sharp, protracted discussion. One on 'Depravity,' G. C. Noyes; the other, 'Is Faith Voluntary?' Charles H. Smith. The social meeting capped the whole; full of rich experiences from preachers and people. It was full of spiritual power. The Lord was made manifest; souls were stirred deeply. Altogether it was a successful meeting, both as regards intellectual and spiritual development. The Association is young, but full of zeal and holy fervor. The next meeting is to be at Gorham, N. H., about the middle of August."

BETHLEHEM. — J. H. K. writes: "A few weeks ago a friend of the cause of missions proposed to give twenty-five dollars each to the Methodist Church in Bethlehem, the Freewill Baptist Church in Whitefield, and the Congregational Church at Dalton, provided they would each raise an equal amount to go with it. We immediately complied with the proposition, and thus secured the money for our cause. The object of the donor, who is to us unknown, and who we are informed is a man of small means, was not only to do what he could for the cause of missions himself, but also to stimulate others to do likewise. Now we take this method of expressing our thanks to our unknown friend, in behalf of the Church, hoping and praying that the Lord may bless and prosper him in all his endeavors to spread the light of the glorious Gospel through the earth. And also hoping that others, seeing his good works, may be led to follow his example by contributing freely to the cause of missions, whether rich or poor. All can do something in this way to glorify God and save perishing souls."

NEW HAMPSHIRE GLEANINGS.

Sometimes the ministers take a vacation to visit friends, or go to summer retreats and recuperate their energies. But this time several of the preachers' wives are absent. Mrs. E. A. Smith is in New Jersey; Mrs. Brittain is in Baltimore; Mrs. Flood is in Pennsylvania; Mrs. Dinsmore is in Connecticut. Mrs. Cleveland in Rhode Island, Mrs. Downs in Maine, and Mrs. Copp is in Londonderry, N. H.

A recent number of *The Christian Advocate* contained a very disparaging report of the benevolent collections for the last Conference year, especially on Dover District. It is said that all the collections fell behind the previous year. The falling off in the missionary collection is accounted for by the fact that an individual in Rochester made the Missionary Society a bequest of \$1,000 in the Conference year of 1869 and 1870, and the Conference received credit for this sum in its published records.

During the last year there was no such bequest made; and if our friends at New York will examine the records with unbiased judgment, they will find that the regular missionary collection of the New Hampshire Conference for the last year was larger than it has been for several years.

The Advocate locates the falling off in Dover District. We would suggest that those eyes look at these facts. There has not been so much church repairing and church building done on Dover District for a great many years as was commenced, and in some instances completed last year. The old Church in Haverhill repaired their edifice and paid a heavy debt last year. The society in Amesbury struggled under a burden of repairs on their church. The Rochester Church canceled its debt. Three new and costly churches were commenced, one by the second Society in Haverhill, one in Newmarket, and one in

Methuen, and the Methuen Society were in need of help. The Conference gave them the liberty of appealing to the churches, and Dover District gave well-nigh a thousand dollars to the Church Extension Society's work in Methuen, which contribution was a very large increase over former contributions to this cause.

Many of the brethren in the ministry this way feel thus. Book Concern troubles are none. *The Christian Advocate* should be just and fair in its treatment of the Conferences.

The following resolutions were passed at the recent Convention in Worcester:—

Whereas, Divine Providence has been pleased to remove by death our honored and greatly beloved Bishop, Rev. Davis W. Clark, D. D., therefore,

Resolved, That the Convention, profoundly impressed with a sense of the loss that the Church has sustained, do hereby join the numerous other bodies who have given expression of their high appreciation of him, as one who has, by his deep piety, extensive learning, important literary labors, faithful and able ministry, and his distinguished official and executive abilities, justly gained title to the esteem, and the lasting and affectionate remembrance of the Church of our Lord Jesus Christ.

Resolved, That a copy of this resolution be published with the doings of this Convention, and also be sent to the family of Bishop Clark, as an expression of sympathy in this season of their great sorrow and sore bereavement.

L. CROWELL,
W. F. MALLALIEU, } Committee.
D. D. HUDSON,

Whereas, God in His Providence has removed by death our brother, Rev. D. E. Chapin, long and favorably known as a member of the New England Conference of the Methodist Episcopal Church,

Resolved, That in the death of our brother, the Church has lost one of its most efficient, faithful, and valued ministers.

Resolved, That by this dispensation of Divine Providence, his surviving brethren are admonished of the importance of attending with all godly fidelity to the duties of their high and holy calling, while favored with health and opportunity.

Resolved, That we tender our heartfelt and sincere sympathy to the afflicted widow and fatherless children of our departed brother, prayerfully commending them to Him who has promised to be the Father of the fatherless.

Resolved, That a copy of these resolutions be forwarded to the widow of the deceased, and also to ZION'S HERALD and *The Daily Gazette* for publication.

C. L. MCCURDY, } Committee.
WM. PENTECOST,

TROY CONFERENCE ITEMS.

CONFERENCE CLAIMANT FUND.—After the report of the Finance Committee was made and adopted at the last session of the Conference in Troy, Mr. Merriam, of Troy, proposed that if the Conference would raise \$7,000 for the next Conference year, he would add \$500 more to it, making it \$7,500. The Conference very promptly responded that they thankfully accepted the generous offer, and would pledge themselves to give Bro. Merriam a chance to give the five hundred.

REV. E. STOVER, after thirty years of active and efficient service in the Conference, took a superannuated relation at the last session, moved into a residence he had recently purchased at Saratoga Springs, took cold in settling, and in two weeks after Conference was carried to his grave. He fell suddenly, but we feel safely.

THE NATIONAL CAMP-MEETING at Round Lake, near Troy—half way between Troy and Saratoga Springs, with the shortest half on the Saratoga end—bids fair for an unusually interesting and profitable gathering. The Committee is making ample arrangements for the accommodation of all who may attend, not only for their comfort, but also for lessening their expenses, and making them within the compass of every ability. It is hoped that there will be a goodly number from New England.

R.

LOUISIANA.—Rev. Dr. Dally writes encouragingly to the *Atlanta Advocate*, of our work in Louisiana. He says:—

"It amounts to a clear conviction with me, that 'a great and an effectual door' is opening up before us in Louisiana. Peace, quiet, good will, and a good degree of fraternity, prevail in all our borders. We never dream of any danger to our personal safety, from 'Klux,' or any other set of 'lewd fellows of the baser sort.' But we consider ourselves perfectly safe, so far as the people or any portion of them are concerned, to go and come, in our great mission work, 'preaching the Gospel to the poor,' establishing churches, and caring for those already established, under the banners of the Methodist Episcopal Church, without a prefix, a suffix, or an affix. With the exception, probably, of a little ecclesiastical jealousy over our success, there is little or no obstruction thrown in our way, save that which is always to be found in any long neglected field, to the spread of a Christianity 'terribly in earnest,' as is our Methodism.

"So far from encountering violence, or open opposition, we find many noble spirits ready to cheer us on in 'our work of faith and labor of love,' among these poor and long-neglected people. And at one of the largest towns in my district, where the Methodist Episcopal Church, South, has a wealthy, flourishing station, and

where we have one of our largest and strongest churches, I am there taken by the hand, and most cordially welcomed to the house and home of the scholarly, gentlemanly, and truly Christian pastor of the Church South, and enjoy the hospitalities of his excellent family while there attending quarterly meetings. And as Methodist preachers, we take sweet counsel together olden time, and talk over our common work as ministers of Jesus. And at still another flourishing and promising point, where our cause flourishes, and our banner is being borne aloft, I find a most hospitable home with an official member of the Methodist Episcopal Church, South, who attends our services at our quarterly meetings, and weeps and rejoices with us around the communion table. Yes, and even at the house of the wealthy creole planter, who is a Catholic, I am often and again entertained in my character as a minister of the Methodist Episcopal Church in the United States of America, and the rest of the world.

"In view of the above facts, and 'signs of the times' all around us, I am strong in the faith that the day is not distant when the banner of Methodism shall wave in triumph over every town and parish in Louisiana, notwithstanding the discouragements which have heretofore surrounded our ministers in this State, growing out of the very peculiar character of the creole population."

The Christian World.

MISSION FIELD.

"All the earth shall be filled with the glory of the Lord."—NUM. xiv. 21.

BRITISH WESLEYAN MISSIONS.—The Annual Meeting of the Wesleyan Missionary Society of Great Britain was recently held in London, and the reports presented furnish the following interesting facts:—

"The Society has now under its direction 779 central or principal Mission Circuits, 5,230 chapels, 1,029 ministers and assistant missionaries, 4435 other paid agents, including teachers, catechists and interpreters, and 7 printing establishments. It claims 168,392 accredited church-members, and 17,360 on probation. In its schools are 204,060 children. The total receipts of the Society for last year amounted to a little over £149,767, and the expenditures, including £1,000 to the Paris Mission, to about £2,500 less than that figure."

The meeting approved of the efforts for the good of the Roman Catholics in Ireland, and expressed its sympathy with those brethren on the Continent who had been called to suffer the dreadful calamities of war, its great gratification for the recent openings in Spain and Portugal, and the establishment of a mission in Rome, and expressed its purpose to sustain the work in all the places named, and also in all of its missions. The Society was never in a more prosperous condition, and never so well prepared to labor for the salvation of the world.

ANNUAL MISSIONARY REPORT.—The Annual Report of the Missionary Society of the Methodist Episcopal Church is issued, and furnishes a very full exhibit of the doings of the Society for the year. It contains many very interesting facts, which ought to be placed before the Church. We shall notice it more fully hereafter.

WESLEYAN MISSION IN ROME.—The last number of *The Wesleyan Missionary Notices* gives the following cheering intelligence:—

It is with no ordinary exultation and thankfulness that we announce to our friends the opening of a Wesleyan Methodist preaching-place within the walls of Rome. After a diligent search throughout the old city, a suitable hall, formerly used as a billiard-room, has been secured, and, after necessary preparations, was solemnly dedicated to the worship of Almighty God, on Easter Sunday, April 9. It is situated in the Via dei Barbieri, leading off the Rotunda, and in close proximity to the Ghetto, the Jews' quarter. The morning service was conducted by the Rev. Henry J. Piggott, who selected for his text, Romans i. 15, 16: "I am ready to preach the Gospel to you that are at Rome also. For I am not ashamed of the Gospel of Christ: for it is the power of God unto salvation to every one that believeth." The evening service was conducted by Signor Sciarrelli, whose discourse embraced a general view of the principles and objects of Wesleyan Missions, and was, as Mr. Piggott tells us, "clothed with all the attractiveness of their own beautiful speech, purely and gracefully uttered." On the following day the hall was again crowded, when Signor Sciarrelli spoke on the Resurrection of Christ. Among his hearers were many Jews from the Ghetto. These Methodist Easter services in Rome are the fulfillment of prayers which have long been offered; and we shall be much disappointed if they do not awaken throughout the Methodist Connection, both at home and abroad, feelings of gratitude and songs of praise.

GOOD NEWS FROM SWEDEN.—Brother Whitting, the superintendent of our mission there, writes to our Mission Rooms at New York that "the work is prospering everywhere. I have no doubt that at least two hundred souls have been converted in our several missions during the holidays and the week of prayer. Here in Gottenburg we are just now in the midst of a glorious revival; from twelve to thirty souls are every evening forward at the altar for prayer. 'Praise the Lord, O my soul!'"

SOUTH AFRICA—KAT RIVER.—Rev. James Read,

writing from the Kat River settlement to the *Chronicle*, says:—

"Three services are held here during the week, and two on Sabbath, when the congregation from all parts of the settlement attend, the majority being young people of both sexes; the average attendance being from 300 to 350 on ordinary Sabbaths, and from 500 to 600 on Sacrament occasions, and from 1,000 to 1,200 on anniversary occasions. The order of services at the out-stations is exactly like those at the central station. The form of Church government is Presbyterian Independent, a form which Dr. Vander Kemp and my father initiated. There are five elderships, embracing whites and Hottentots, and an eldership for the Kafirs and Fingoes, who are laborers in the district, the last having been formed to facilitate the work, and not for upholding the difference of class.

"Three years ago there was a revival in the Kat River Church, and about 200 individuals, principally young, were brought into the fellowship of the Church.

"At present there is still a good work going on amongst the young, several already having been added to the Church.

VERY CHEERING.—"Christian missions are lighting up the evangelical fires in every land, and the world is becoming aglow; on the mountain tops and in the valleys;" so says *The Missionary Advocate*, and the facts stated are true. Everywhere throughout the heathen world, the Lord is doing wonders in saving the people. Glorious day, whose sun shall never set—whose brightness shall never be dimmed.

"Prophets and kings desired it long,
But died without the sight."

Our Social Meeting.

A New Hampshire Conference brother gives a good discourse on—

AFTER TO-MORROW, WHAT?

Human nature, especially of the civilized sort, is ever wistfully peering into the distant future with the question ever upon its lips, "After to-morrow, what?" Sometimes it would seem that the enlarged mental vision which prevents the enjoyment of the present because of the view of possible disaster in the future, were no enviable acquisition. The savage is noted for his improvidence. If he enjoys a good dinner of the game that he has run down to-day, he does not bring on an indigestion by calling in his mental spectrum a grim picture of the day when he comes home gameless and weary to a supperless couch. But the civilized man, on the contrary, earns his dinner to-day, and highly seasons it with the thought of to-morrow, and not content with the thought of to-morrow, he drinks a bumper to after to-morrow. What wonder if he receives sundry visitations of that Nemesis of excess, dyspepsia.

But is there no remedy for this but in a relapse into a state of savagery? For very few are the men who are willing to leave the mansion for the wigwam, even for the sake of mental quietude.

The remedy is, not in becoming savage, but in becoming a true child of faith. Faith sees through the veil of to-morrow, that certain good things are its own, as surely as that the great "Giver of every good and perfect gift" is eternally throned. After to-morrow, as to-day, great peace to the lovers of His law, so that whether secret police of the everlasting kingdom may be on his track, his loyal soul shall be saved from the painful agitations of guilt. After to-morrow, as to-day, Simplicity and Contentment shall be owners of all the mines of earth and heaven, as long as those abide in Him who is Heir of all.

After to-morrow, as to-day, the childlike, open-eyed soul shall possess all the beauty and all the wisdom whose descent is from Heaven. After to-morrow, as to-day, though trouble may be sure, faith shall not be robbed of the talisman whose touch turns the darkest enfolding cloud to a tabernacle all radiant with hope, that Word of inspiration, "All things shall work together for good to them that love God."

Reader, seek first the kingdom of God and His righteousness, and "after to-morrow" will be but a thin curtain between you and eternal glory and honor.

"An Invalid" speaks:—

Did you ever do a deed of kindness, or speak a kind word, and regret that act or word? Did you ever overcome a temptation to sin, and regret it? Did you ever feel mean for indulging pure thoughts, or ashamed of speaking the truth? Every kind word, every benevolent act, every temptation to sin resisted, and every holy aspiration indulged, shall prove a rose of sweetness to you on your bed of sickness. While unkindness, evil thoughts, and a neglect of the truth will prove thorns that will add anguish, bitter anguish to your sufferings, when your heart most needs rest and comfort.

"One who Prays," in Belfast, speaks—

ON PRAYER.

David told the Lord a great many things in his prayers. May the Lord save us from criticising the prayers and exhortations of our brethren. Is it not unfrequently the case that persons go to the house of prayer, members of the Church too, and watch every word that falls from the ambassador of Christ for the purpose of criticising? We have seen written upon the fly-leaf of the hymn-book, and passed from one to another during divine service, "he uses a great deal of false syntax." I would to God that those who profess to serve Him would go to church expressly for that purpose. So much is said upon the manner, instead of the matter, that were we possessed of a man-fearing spirit, we

HERALD CALENDAR.

Norwich District Ministerial Association, South Coventry, June 25.
Yarmouthport Camp-meeting, Aug. 15, to continue ten days.
Vineyard Camp-meeting, Aug. 17.
Sterling Camp-meeting, Aug. 21.
Hamilton Camp-meeting, Aug. 22, to be held 8 days.
Camp-meeting at Willimantic, Aug. 28.
Willimantic Camp-meeting, Aug. 24.
Hedding Camp-meeting, Aug. 28, to continue over the Sabbath.

POST-OFFICE ADDRESSES.

Rev. N. Webb, Friendship, Me.
Rev. L. L. Hanson, Camden, Me.
Rev. E. A. Heimerhausen, Camden, Me.
Rev. A. H. Witham, Denmark, Me.

THE BOOK CONCERN INVESTIGATION.

The Joint Session of the Book Committee of Bishops began at the Book-Room last week Thursday, Bishops Scott, Ames and Jones being present with the Committee. Bishop Simpson is detained at home by severe sickness.

S. M. Stiles was appointed Secretary for the Bishops. The counsel for Dr. Carlton are General Runyon, H. W. Pearce, Dr. H. D. Ralph, and E. L. Fancher, esq. For Dr. Lanahan, Judge Reynolds, J. M. Buckley, E. W. Price, Oliver Hoyt and John Elliot. E. L. Fancher opened the case for the prosecution in a long speech on the specifications contained in the complaint published, as indications of an evident desire on the part of the defendant not to assert his independence of the Book Committee. Referring to Dr. Lanahan's affidavit and application for a mandamus, Mr. Fancher said that there was something startling in the paper to any one who loves the Church and Book Concern. The Assistant Agent appears in the case as the relator, and Thomas Carlton by name, and the Book Concern made response that this action was devised by Lanahan and his counsel, without conference of any sort with the Agent or any member of the Book Committee, in such a manner as to shock the conscience of the Church, and these and further affidavits were recently printed and given to the public press without the knowledge of the Agent or any one connected with the Book Concern.

Rev. Dr. Lanahan admitted having applied to the Court for an order which should give him free access to the books. He conceived that in seeking access to the books he was acting entirely within his right. As a corporator by the charter, he not only possesses certain powers, but is also charged with certain responsibilities. He is legally liable to some extent to Dr. Carlton for the financial and business condition of the publishing house. It was therefore his right to know accurately the state of its business, both in the past and present; without such information he cannot properly discharge the duties of his position, among which is that of making jointly with Dr. Carlton the annual statement of the financial condition of the house, and also that of making a full report to the General Conference every four years. He submits that he cannot make such reports if the books are closed against him.

If the General Conference intended that there should be but one Agent, it would have required his signature alone to such reports conceded in the ordinary business of the house. He owed deference to the judgment of his colleague, and should refer such affairs to him in all matters which involve the life and integrity of the Concern. He conceived that he stood on the ground of equal rights with his colleague. Though an assistant, he was yet an agent. He was not a mere clerk, as Dr. Carlton's theory of his powers would make him. He was elected by the General Conference with the same formalities as observed in Dr. Carlton's election; he stood on the same footing as Dr. Carlton, and was his equal in right. His efforts to obtain access to the books were expedient and necessary. When in January last efforts were making to bring his trial to a close, it was urged upon him, as a reason for consenting thereto, that the suit of S. J. Goodenough would be abandoned; but he found very soon after that it was pushed. Feeling the importance of these facts, he again told Dr. Carlton that he wished to examine the books to prepare for the suit.

Dr. Carlton refused, and persisted in his refusal. Whereupon he requested his counsel to apply to the court for an order authorizing him to examine the books of the Concern. He was dragged first into court himself and put upon his defense, and not till all other means failed was the order of the court asked for. He repeated his former communications to the Committee showing that the bindery department was defrauded \$25,000 in the single item of leather in the space of twenty months. The basis on which the profits in the bindery were estimated were fictitious. As to the printing department, he showed that one man had the monopoly in purchasing paper for it. He charged this gentleman with realizing thirty per cent. profit on some purchases. The books and accounts show that they were kept in a way that destroys their trustworthiness. Notwithstanding the large balances in favor of the Concern, large sums were paid for interest.

He had thought he was doing the Church a needed service in guarding the integrity of its most important charity; that he was interposing in behalf of worn-out preachers, and their widows and orphans, when he protested against waste and plunder. He has tried to guard the funds, and for so doing he stood there as a presumptive criminal. He was worried in mind and wasted in body by a conflict he had not made, but spoke words of truth. The facts which he had discovered cannot be set aside by resolution, by suspension or by deposition. They will still remain to testify against wrongdoing and wrong-doers.

The evidence of Dr. Lanahan as to the manner in which he originally discovered the alleged frauds was ruled out. Lanahan claimed that the property of the Book Concern was held in the Agents' names. The chairman of the investigating committee claimed that the allegation must be proved before the defense would proceed. The decision was appealed from, but was sustained by the Committee.

Saturday: Testimony relative to movements made by Dr. Lanahan in the Goodenough case was given by his counsel, Judge Vanderpool, to show that his action in that matter was made by advice of his counsel, and the rectitude of his motives. A long and stormy discussion took place this afternoon upon a request of Lanahan's counsel to be allowed access to the check and bank books of the Methodist Book Concern. Finally a resolution was adopted by the committee allowing Dr. Lanahan access to such books, but they must not be removed from the building.

EDITORIAL NOTES.

Hon. Clement L. Vallandigham accidentally shot himself last Friday while consulting on a murder case, in which he was engaged with his associate lawyer. He took up a revolver to show how the death might have been accidental. There were two revolvers on the table, one empty, one loaded. He thought he had the empty one, but was mistaken, as so many often are. The pistol went off, the ball entered his vitals, and death speedily ensued. Mr. Vallandigham was forty-nine years old, has been a man of mark for twenty-five years. He entered the Ohio Legislature at the early age of twenty-four, and soon became a leader of his party. He is said to have been a Methodist preacher before that. He was of the most pro-slavery type of politicians, but lately had agreed to acknowledge slavery dead. Had he clung to his first profession, and to progressive ideas, he had had a bigger and a better fame. He has lately gotten up for his party what he called "A New Departure." How little he thought that he would be summoned to a new departure of an infinitely more solemn character so soon. But this departure all must make. Are you ready?

Rev. W. J. Pomfret writes: "Rev. E. B. Morgan, of the New England Conference, died June 10, in Williamsburgh, Mass. Bro. Morgan was gloriously sustained by the power of Divine grace during his sick and dying hours."

Persons wishing for a cool summer retreat, when they may enjoy the ocean breeze and fine scenery will do well to notice the advertisement of HENRY M. BRACKETT, who opens his house for the entertainment of visitors. He is a live Christian man, and will no doubt take good care of his guests.

Rev. Mrs. Van Cott has been very sick at Barrington, Ill., with erysipelas. She is better, and proposes soon to publish her life and labors. If it is as popular as she is, it will be a taking work.

It will be seen that the Book Committee have granted Dr. Lanahan the use of the books for which he sought the mandamus. This, of course, will remove his suspension.

The College Courant for June 17, contains a very important article by Prof. James D. Dana, LL. D., entitled "The New Haven University: What It is and What It Requires." It is important from the fact that it has been submitted to most of the leading Professors of Yale before publishing, and embodies very fully their ideas of the actual needs of Yale. The Courant also contains another important article: Richard Grant White's "Final Reply to X" on "Words and their Uses."

Important to Authors. MESSRS. D. LOTHROP & CO., Boston announce that MSS. for a S. S. Book for the Premium of \$1,000, will be received until March 15, 1872, and offer an additional prize of \$500 for the next best MS.

N. TIBBALS & SON have just received an invoice of books from Liverpool, England; among them, at importers' prices, Alfred's Greek Testament and Wordsworth on the Bible, 4 vols. each. 37 Park Row, N. Y.

Burnett's Kallistion is the best cosmetic.

Whitcomb's Asthma remedy—sure cure.
Feb. 2, 1872, cow.

INVESTMENTS. RAILROAD AND REAL ESTATE SECURITIES.—If we compare first-class Railroad Bonds with good Real Estate mortgages as an investment for the people generally, each will be found to have peculiar advantages of their own. For example—a Railroad Bond is readily and always negotiable; its cash value is known by all bankers, and hence it can be used as collateral at bank for temporary loans; the interest it bears is regularly and promptly paid, without trouble or expense to the holder; the investor in Railroad Bonds, unlike the owner of Real Estate mortgages, has no anxiety about the title to the property on which his bond is secured, insurance on buildings, or the annual payment of taxes, on which the continued soundness of that title depends.

On the other hand, it is to be admitted, that a first mortgage on valuable land is one of the best possible securities. The property can neither run away nor burn up. Its value is not affected by speculative combinations, nor by fluctuations in the amount of Railroad traffic. The actual value of good land steadily increases with the steady growth of population.

It is because the 7-30 Bonds of the Northern Pacific Railroad are both a first-class Railroad security, and a Real Estate mortgage, on lands worth twice the amount secured, that we commend them to those of our readers who desire an investment that is safe beyond question, while readily negotiable and bearing a good rate of interest. They are a first lien, not only on a great Railroad and its traffic, but in addition are a first mortgage on valuable lands at the rate of 50 acres to each \$100 of indebtedness. Add to this the fact, that

the rate of interest (7-30 per cent. gold), is more than 8 per cent. currency, and that the bonds are always exchangeable at 100 per cent. premium for the lands on which they are secured (practically giving the power of foreclosure at will), and it is easy to explain the high favor with which these securities are now regarded. Central Pacific R. R. Bonds, secured only on the Railroad itself, and bearing only six per cent. gold interest, are now selling at 103, and they are well worth the price. In the light of this fact, it is not unsafe to predict that Northern Pacifics, bearing SEVEN AND THREE-TENTHS per cent. gold interest, secured both on the Railroad and on 23,000 acres of land to each mile of track, and now selling at par, will at an early day be worth 110.—*Phil. Press.*

Commercial.

BOSTON MARKET.

WHOLESALE PRICES. June 17, 1871.

GOLD.—112½ @ 113½.

WHEAT.—Superfine, 5.50 @ 5.60; extra, 5.35 @ 5.45; Michigan, 5.00 @ 5.10; St. Louis, 5.25 @ 5.35; Southern Flour, 5.00 @ 5.10.

MIXED NEW CORN.—76 @ 78c.; Mixed Yellow, 78 @ 80c. bushel.

OATS.—45 @ 70c. bushel. Shorts, 50.00 @ 51.00.

RYE.—\$1.15 @ 1.20 per bushel.

SEED.—Timothy, Herd's Grass, 4.00 @ 4.50; Red Top, 5.00 per sack; R. I. Bent, 3.00 per bushel; Clover, 10½ @ 10½c. per lb.

APPLES.—\$6.00 @ 8.00 per bbl.

PORK.—\$20.00 @ 21.00; Lard, 11 @ 12c.; Hams 12 @ 13c.

OLD BUTTER.—12c. New, 30 @ 35c.

CHEESE.—Factory, 11 @ 12c.; Dairy, 6 @ 12c.

EGGS.—15 @ 19 cents per doz.

DRYED APPLES.—5 @ 8c. per lb.

HAY.—\$25.00 @ 34.00 per ton, as to quality.

POTATOES.—\$3.50 per bbl.

SWEET POTATOES.—Out of the Market.

BEANS.—Extra Peas, 2.75; medium, 2.00 @ 2.12; common, 1.50 @ 1.62.

LEMONS.—\$4.00 @ 4.50 per box.

ORANGES.—\$5.00 @ 5.50 per box.

WEST INDIA SUGAR.—\$5.50 per cwt.

CARROTS.—\$1.25 per bushel.

TURNIPS.—\$4.50 @ 5.00 per bushel.

SMALL NEW CABBAGE.—\$1.00 per barrel.

CRANBERRIES.—\$12.00 @ 15.00 per barrel.

GREEN PEAS.—\$6.00 @ 8.00 per bbl.

RICE.—\$1.00 @ 1.50 cwt.

REMARKS.—The market for Flour remains the same on choice grades; low grades dull and a shade lower. Seeds are quiet and unchanged. Lard and Hams ½c. lower rates. Hay has advanced 5¢ to 6¢ to the ton. Marrow and Hubbard Squash out of the market. West India Squash a good substitute, and easy rates. Rhubarb dull.

The Markets.

BRIGHTON CATTLE MARKET.

Weekly receipt of Cattle, Sheep, and Swine.

Cattle, 3,371; Sheep and Lambs, 3,899; Swine, 7,500; number of Western Cattle, 1,546; Eastern Cattle, 1,825; Working Oxen and Northern Cattle, 75. Cattle left over from last week, 10.

PRICES. Beef Cattle.—Extra, 10.25 @ 10.50; first quality, 9.75 @ 10.00; second quality, 9.00 @ 9.50; third quality, 8.50 @ 8.75; poorest grades, 8.00 @ 8.50. 9 to 10 pounds (the weight of Hides, Tallow, and dressed Beef). Many of the Cattle are sold by the pound, live weight.

Brighton Hides.—7½ @ c. per lb.

Tallow.—5½ @ 6½c. per lb.

Country Skins.—c. @ each.

Hides.—7 @ 7½c. per lb. for country.

Sheep.—5½ @ 6c. per lb. for country.

Lamb Skins.—c. @ each.

Sheep Skins.—c. @ each.

Wool Sheep Skins.—11.75 @ 12.50 per skin.

Store Cattle. Nearly all the small Cattle that are brought into Market in a fair condition are sold for beef. There are but a few stores in Market except Working Oxen and Milch Cows.

Working Oxen. A light supply, and not much call for them. Prices range from \$140 to \$275 per pair. But a few pairs are all that the Market requires at present.

Milch Cows. Prices depend much upon the fancy of the purchaser. Most of the Cows in Market are of a common grade. Prices range from \$30 to \$100 per head.

Sheep and Lambs. Lambs, 4.50 @ 5.00. Extra and select lots of Sheep, 5.00 @ 9.25 per head; ordinary, 4.25 @ 4.50 per head, or from 5 to 9 cents per lb. But a few in Market. Mostly taken at a commission.

Swine. Store Pigs, wholesale, c. @ —cents per pound; retail, 8 @ 10 cents per pound. Columbia County Pigs, 12½ @ 15 cents per lb. Canada Pigs—wholesale c. @ —cents per pound; retail, 10 @ 12 cents per pound. Fat Hogs, 7.00 @ 8.00 at Market. Prices 4½ @ 5 c. per lb.

REMARKS.—The trade this week has been quick, and nearly all the Western Cattle were sold. There were but a few Northern Cattle in Market, and none from Maine. Prices remain unchanged from our last quotations. Most of the Bees are now sold by the pound, live weight. There were but a few Cattle sold this week which will cost the butchers over 10 cents per lb. dressed weight, for the Beef. A few very nice Steers were sold as high as 10½ cents per lb. The quality were mostly of a very good grade.

Money Letters Received to June 10.

C. F. Allen, J. Q. Adams; E. L. Bangs, M. L. Blanchard, J. Craig, A. B. Carpenter; H. Camwell; Geo. E. Chapman, A. J. Church, A. L. Cooper, J. H. Cooley, Wm. Crozier; A. R. Dresser, E. Douglas; B. Foster, S. E. Fernald; N. M. D. Granger, T. A. Griffin; M. Howard, C. R. Homan; C. A. Jacobs; E. A. Lyon; W. J. Pomfret; J. P. Simonton, J. D. Smith; P. Townsend, J. Thompson; S. F. Wetherbee; R. H. Wilder, Wm. Wignall.

Money Letters Received from June 10 to June 17.
John Q. Adams; F. A. Bragdon, A. M. Bryant; A. R. Dresser, E. Davies; J. H. Mansfield, W. H. Miller; J. H. Nutting; Geo. H. Porter; W. C. Strong; J. Thompson; W. Wignall, J. W. Walker, C. M. Williams.

Methodist Book Depository.

Money Letters Received from May 27 to June 3.

C. V. R. Austin, J. Q. Adams, K. Atkinson, J. M. Avann; D. M. Bowman, E. Bridges, B. R. Baker, E. Bradford, W. R. Burney, F. C. Bell; N. C. Clifford, P. Craunton, E. G. Clough, C. H. Chase, John Cross; J. W. Davis; O. A. Farley, H. Forbush; S. C. Farn-

ham; W. F. Goldsmith, L. E. Gordon, F. F. Graves, J. S. Gale, J. Y. Green, L. Goodell; C. S. Houghton, N. Hobart, W. H. Hyde; W. S. Jagger; J. W. Merrill, B. F. Morse; O. Nickerson; S. H. Payson, L. I. Parsons; E. H. Rolf, D. Richards; A. H. Soule, L. Sanborn; S. F. Strout, J. F. Spaulding, S. A. Smith; L. D. Trefren; W. R. Tisdale; J. E. Walker, D. Willis, G. F. Wells, G. H. Winchester, Geo. Whitaker, H. W. Warren; A. Young.

Money Letters Received from June 3 to June 10.
T. J. Abbott, J. Q. Adams, S. Amidon, A. W. Barker, A. W. Browne, C. S. Basswell, Wm. Bryant, M. S. Butler, F. Blackstone, A. C. Burgess, G. H. Crownshield, J. Cobb, Cheney & Clapp, C. C. Cobb; C. B. Dodge, A. E. Drew; L. P. Eaton, W. W. Ellis, L. L. Eastman; R. H. Ford, E. S. Fletcher; A. Goodrich, H. B. Graves; D. C. House, G. M. Hamlen, A. K. Howard, R. W. Harlow, C. D. Hibbs, H. Holmes; W. S. Jagger; J. H. Lord, C. L. Ladd, D. F. Lovett, F. T. Lovett, J. W. Lee; H. Meacham, L. McDonald, F. W. Merrill, J. Mitchell, E. B. Maddocks, D. E. Manter, D. E. Miller; W. Newell; J. A. Robinson, C. F. Raymond; J. W. Smith, J. Snow; R. W. Thayer, I. J. Tibbets, Geo. M. Tuttle, Geo. A. Tyrrell; W. Wignall, A. Woodward, Wm. Wheeler.

Money Letters Received from June 10 to June 17.
J. T. Allen; Jas. B. Brooks, A. Bedurtha, S. D. Brown, H. W. Bolton; E. K. Colby, A. F. Call, E. H. Cozens, G. S. Chadbourne, D. Cunningham, J. Cobb, F. P. A. Clink; J. B. Donnell, E. Davies; G. F. Eaton; R. H. Ford, N. Flisk, W. H. Foster, C. P. Flanders; T. Greene & Co., N. Gould, J. T. Gulliver; C. S. Hamilton, C. H. Harding, A. C. Howe, W. H. Hyde, N. Hobart, C. N. Hinchley; W. B. Kinney; M. J. Leavitt; C. W. Morse, D. H. Macomber, C. W. Millen; C. Naason; A. A. Presbrey, E. R. Puffer; M. F. Rice; E. Stoddard, R. S. Stubbs, C. D. Stafford, B. W. Steele, C. H. Smith, R. C. Smith, B. P. Spaulding; A. Turner, J. Thurston; T. H. Wiggins, C. O. Woods.

J. P. MAGEE, Agent, 38 Bromfield St., Boston.

Church Register.

QUARTERLY MEETINGS.

BUCKSPORT DISTRICT—FIRST QUARTER.
June—Castine, 17, 18; Surry, 24, 25.
July—Columbia, 1, 2, morning; Columbia Falls, 2, afternoon; Cutler, 3, 5; Eastport, 15, 16; South Portland, 22, 23; Calais, 29, 30, morning; Milltown, 30, afternoon.
August—Jacksonville, 5, 6; Harrington, 12, 13; Bucksport, 19, 20; Orrington, 26, 27.
September—East Bucksport, 2, 3, morning; Bucksport Centre, 5, afternoon; Searsport, 9, 10, morning; Belfast, 10, afternoon. C. B. DUNN.

BANGOR DISTRICT—FIRST QUARTER.
June—Gulfport, 10, 11; Atkinson, 17, 18; Harmony, 24, 25.
July—Garland, 1, 2; Sherman, 8, 9; Caribou, 15, 16; Topsheld, 22, 23; Oldtown, 29, 30.
August—Bangor, 5, 6; Union Street, 5, P. M.; Hampden, 5, A. M.; by C. F. Allen; Brewer, 6, P. M.; by W. W. Marsh; Richmond, Camp-meeting, 8-10; North Searsport, 19, 20; Northport, Camp-meeting, 21; Orono, 26, 27; Upper Stillwater, 27, P. M.; Hodgdon, Camp-meeting, 28.
September—Houlton, 2, 3; Lincoln, Camp-meeting, 4; Corinth, 9, 10; Charleston, Camp-meeting, 11. GEORGE PRATT.

ROCKLAND DISTRICT—FIRST QUARTER.
June—Woolwich, 17, 18; Wiscasset, 24, 25, A. M.; Sheepscot, 26, P. M.
July—Pittston, 3; Windsor, 8, 9; Winslow, 15, 16; North Vassaboro, 22, 23; Clinton, 28, 29.
August—Round Pond, 5, 6; Damariscotta, 12, 13; Georgetown, 19, 20; Waldoboro, 26, 27.
September—Union, 2, 3; Lincolnville, 9, 10; Rockport, 16, 17, A. M.; Camden, 17, P. M.; Knox, 23, 24; Rockland, 31, A. M.; Thomaston, 31, P. M.
Will the ministers commence the collections for Benevolent Causes, at once? Delays here are dangerous. E. A. HELMESHAUSEN.

PROVIDENCE DISTRICT—SECOND QUARTER.
June—Barrington, 18; East Greenwich, 22; Westerly, 22; Mystic, 24, 25; Mystic Bridge, 25, P. M.; Diamond Hill, 29; Woonsocket, 30.
July—East Blackstone, 2; Millville, 2, P. M.; Centerville, 7; Washington, 8, 9, P. M.; Coventry Centre, 9, A. M.; Phenix, 8, eve.; South Scituate, 10; Providence, Chestnut Street, 11; Mathewson Street, 12; East Thompson, 15, R. A.; North Grosvenor, 16, 17; East Woodstock, 18; West Woodstock, 19; Mashapaug, 20; Eastford, 21; Putnam, 22, 23; West Thompson, 24, P. M.
August—Pascag, 12, 13, P. M.; Mapleville, 13, A. M.; Glendale, 13, eve.; Providence, 13, eve.; North Rehoboth, 26, 27.
September—Bristol, 1; Providence, Trinity, 2, 3; Ashbury, 3, eve.; St. Paul's, 7; Warren, 8; Mansfield, 9, 10; Pawtucket, 18; Pawtucket, First Church, 14, 15, eve.; Thomaston, 17, A. M.; Embury, 17, P. M.; Attitash, 18. M. J. TALBOT.

FALL RIVER DISTRICT—SECOND QUARTER.
June—Dighton, 10; N. Dighton, 22; Newport, Marlboro' Street, 24, 25; Thames Street, 25, P. M.; Middle-town, eve.; Portsmouth, 26.
July—E. Abington, 1, 2; Taunton, Central, 8, 10; First Church, 10, P. M.; Myrickville, eve.; North Cohasset and Hull, 14; Hingham, 15; E. Weymouth, 16; N. Bridgewater Centre, 19; Cohasset, 20; Fall River, St. Paul, 22, 23; North Church, 23, P. M.; South Huxton, 27; West Duxbury, 28; Marshfield, 29, 30; Duxbury, 30, P. M.
August—Plymouth and Chiltonville, 5, 6; Fall River, First Church, 8; Brayton Church, 9; Stoughton, 10; N. Easton Village, 11, 12; Washington Street, 12, P. M.; N. Bridgewater, West Church, eve.
September—East Bridgewater, 1; Hanover, 2, 3; Scituate, 3, P. M.; Fall River, Quary Street, 6; Somerset, 10; South Somerset, 10, P. M.; Westport Point, 12; Little Compton, 13. S. C. BROWN.

LYNN DISTRICT—SECOND QUARTER.
July—Cambridge, Cottage Street, 1, 2; North Avenue, P. M.; 2; Trinity, eve.; Waltham, 4, 5; Weston, P. M.; Watertown, eve.; Cambridge, Harvard Street, 10; Woburn, 11; Stoughton, 12; Reading, 13; Somerville, 14, 16; East Somerville, P. M.; 16; Charles-town, Union Church, eve.; 16; Trinity, 17; Malden, 18; Walsfield, 22, 23; Melrose, P. M.; 23; Medford, eve.; 23; Lowell, St. Paul's, eve.; 23; Worthen Street, morning, 30; Central, P. M.; 30; Granville, 31; Chelmsford, 31, P. M.
August—Lynn, South Street, 5, 6; Maple Street, P. M.; 6; Swampscott, eve.; 6; St. Paul's, 7; Boston St., 8; North Andover, 12, 13; Lawrence, P. M.; 13; Bala-dvale, eve.; 13; Maplewood, 14; Cliftondale, 15; Saugus, 16; Rockport, 19, 20; Bay View, P. M.; 20; Riverdale, eve.; 20; Elm Street, 21.
September—Beverly, 2, 3; Salem, P. M.; 3; Peabody, eve.; 3; Marblehead, 4; Ipswich, P. M.; 10; Topsfield, P. M.; 10; Groveland, 16, 17; Byfield, P. M.; 17; Newburyport, Washington Street, eve.; 17; Purchase St., 18, 19, 20. D. SHERMAN.

DOVER DISTRICT—SECOND QUARTER.
July—Lawrence, Haverrhill Street, 3; Garden Street, 1, 2, A. M.; Methuen, 2, P. M.; Newmarket, 9; Hampstead, 10, eve.; Sandown, 11; Haverrhill, First Church, 12; Grace Church, 13; Milton Mills, 15, 16; Great Falls, High Street, 17; Garden Street, 18; Rochester, 22, 23; Exeter, 25, 26.
August—Londonderry, 5, 6, A. M.; Derry, 6, P. M.; Epping, 6; Raymond, 9; Candia, Chester, and Auburn,

